

THE  
PICTURE  
of a Puritane :

O R,

*A Relation of the opinions, qualities,  
and practises of the Anabaptists  
in Germanie, and of the Puritanes  
in England.*

*Wherein is firmly prooued, that the  
Puritanes doe resemble the Anabap-  
tists, in aboute fourescore seuerall  
things.*

By *Oliver Ormerod, of Emmanuel Colledge in  
Cambridge.*

Wherunto is annexed a short treatise, entituled, Pu-  
ritano-papismus: or a discouerie of Puritan-  
Papisme.

Newly corrected and enlarged.

*Nulli dubium est, ut qui inter se discrepant, in ecclesia oppug-  
natione consentiant, iuxta illud, quod Herodes et Pilatus  
inter se discordantes, in domini passione amicitia fede-  
rantur. Hieron. in Isaiam. Lib. 3. Cap. 5.*

---

L O N D O N

Printed by E. A. for Nathaniel Fosbrooke, and  
are to be solde at his Shop, at the West end  
of Paules. 1605.







To them, and to none but them,  
whome the Puritanes haue laden with  
contumelies, slaunders, defamations,  
and open, braue detractions:

O. O. presenteth this  
Picture.



O greate was the skill  
of *Apelles*, *Pyrgoteles*, and *Lisippus*,  
as that *Alexander* the greate com-  
maunded, that none should paint  
him in colours but *Apelles*: none  
should graue him in stones but *Pyrgoteles*: & none  
should taigne any part of his princely person but  
*Lisippus*.

So cunning was *Zeuxis*, as that he painted a boy  
carrying grapes, that the birds came and picked on  
them, as if they had beene naturall grapes.

So skilfull was *Praxiteles*, as that he graued in a  
Marble stone the image of *Venus*, so perfectlye and  
so liuely in each point, that a certaine young man  
fell in loue with the image, and came often in the  
night, when no man knew, to kisse and to imbrace  
the image of *Venus*.

Yea, so cunning were Painters in former ages, as  
that it moued Saint *Crysostome*, to break out into  
this speech: *Pictores imitantur arte naturam, et co-*  
*lores coloribus permiscentes, visibiles corporum depin-*  
*gunt imagines, & faciunt homines, & animalia, & ar-*

• Chrysost.  
in Psal. 50.

## The Epistle

*borea, & Reges, & rusticos, & barbaros, & pugnas, & rixas, torrentes sanguinum, & lanceas, & loricas, & scuta, & sedem regalem, & imperatorem sedentem, & barbarum subditum, & gladium acutum, & fluuios decurrentes, & campos varijs floribus adornatos, & omnia quae videntur per artem imitantes, mirabilem historiam videntibus praestant.*

All which notwithstanding, the painting of a *Puritane* is so hard and difficult, as that the ioynt skill of *Apelles*, *Pyrgoteles*, *Praxiteles*, and of al the cunning Painters in *Saint Chrysostoms* time, will scarce reach this obiekt.

For as *Proteus* changed himselfe into diuers shapes, & appeared sometimes like a flame of fire, sometimes like a Bull, and sometimes like a terrible Serpent: so the *Puritane* changeth himselfe likewise into diuers shapes, & appeareth sometimes like a Protestant, sometimes like a Papist, & sometimes like an Anabaptist.

It may therefore seeme strange, that I, who neuer before handled the Penfill, would for my first counterfaite shadowe the *Puritane*. I am (I confesse) at a losse, and know not heerein what to answer: onely this I say concerning this my first picture, as *Phydias* said concerning his first portraiture: *if it be liked, I will drawe more besides this; if loathed, none but this.*

But to whom shal I tender & present this picture? may I not to the dead, as well as to the liuing? are the barres of the graue so vnexorable, as that they cā deny a mā to continue that affection to the memory of those that are dead in the Lord, which he  
caried

## Dedicatory.

caried to them being aliue?

May I the present it to the dead and breathlesse corps of our late Queene of famous memory? may I there cry out against the vngratefulnesse of those Ministers, who haue neuer ceased since she was gathered to her Fathers vntill this day, by their conferences in priuate, by their Broakers & courfers vp and downe, by their bookes and Pamphlers in print, and by all other meanes that possiblie they could deuise, to depraue her proceedings, & to defame that moste auncient kinde of commendable church-gouernment, which through Gods great mercie and Godly lawes of her Highnes, was according to his holy word established amongst vs?

This putteth me in minde of *Scipio Affricanus* the elder, who made the Cittie of *Rome* (\* being in a consumption, and ready to giue vp the Ghost) Lady of Affricke. At length being banished into a base Countrie-towne, his will was, that his Tombe should haue this inscription vpon it: *Ingrata patria, ne ossa quidem mea habes: vnthankful* • *Exanguē et morituram*  
*Countrie, thou hast not so much as my bones.* • *Val. Max. Lib. cap. 3.*

And doth not the vnthankfulnesse of the *Puritan-faction*, giue mee iust occasion to make application heereof? How many blessings did the Lord bestow vpon this Church and commonwealth, in the halcyon daies of Queene *Elizabeth*?

To name onely one particular, shee made this Church being in a consumption, and readie to giue vp the Ghost, Lady of *Europe*.

But what is become of their gratitude? How quickly haue they exiled her from their thoughts

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and buried her memorable actes in obliuion? *Ingrati puritani.*

But to leaue the dead and come to the liuing: may I in all humilitie present it to you my Liege Lord and Soueraigne? I cannot conceale from your Highnesse, how that their chiefeſt writers haue blazed and diuulged abroad, that <sup>a</sup> *Chriſtian Soueraignes ought not to bee called heads vnder Chriſt, of the particular and viſible Churches within their Dominions: <sup>b</sup> that they ought not to meddle with the making of Lawes, orders, and ceremonies for the Church: <sup>c</sup> that their diſcipline ought to be ſet vp: that all Princes ought to ſubmit themſelues vnder the yoke of it: yea, and that what Prince, King, or Emperour ſhall diſanull the ſame, hee is to be reputed Gods enemy, and to bee held vnworthy to raigne aboue his people.*

<sup>a</sup> T. C. lib. 2. pag. 43.  
<sup>b</sup> T. C. lib. 1 page. 192.  
<sup>c</sup> Exhort. to England pag. 91 92.

But who am I, that being not called for, ſhould dare to come before ſo high and mighty a Prince, & bring ſo ſmall a preſent?

It was the daunger of *Heſters* life, though ſhee was a Queene, to come before the King, vneſſe <sup>d</sup> *ſhe were called for. For it was their law, that whoſoeuer, man or woman came into the inner court, which was not called, ſhould die, vneſſe the King held forth his golden Rodde.*

<sup>d</sup> Heſter, 4,

May I preſent it to you of his Maieſties moſte Honorable priuie Counſell, vpon whoſe hands alſo our late Queene leaned?

The Puritanes which ſlaunder her Highneſſe, cannot but ſlaunder your Honours, whome ſhee did aſſociate to her ſelfe, in adminiſtring her gouernment.

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gouernment. For shee imitated <sup>a</sup> *Ahasbuerosh* the Hester. 7.  
King of the *Persians*, who did nothing in the re-  
mooue of *Vashti* the Queene, without the aduise of  
the leauen Princes which saw the Kings face, and  
sate first in the Kingdome.

But who am I, that I should dare to interrupt  
your graue consultations with so sleight a schedule?  
Right reuerend Fathers of the Church, to whome  
God hath giuen his *Vrim* and his *Thummim*, may I  
present it to you? The Right reuerend & gracious  
Lord, who not long since was among you, as a Di-  
amond set in Gold, had great experience of their  
opprobrious speeches & peremptory practises, &  
could haue spoken by experience, as *Aeneas* did of  
the troubles of *Troy*, *et quorum pars magna fui*. And  
it is not vnknowne to any of your Lordships, how  
that the Puritanes blush not to write, that <sup>b</sup> *Arch-*  
*bishops* and *Bishops* are *superfluous members of the body*  
*of Christ: that they are unlawfull, false, and bastardy*  
*gouernours of the Church: that they are the ordina-*  
*ces of the Deuill: yea, that they are petty Popes, petty*  
*Antichrists, Bishops of the Deuil and incarnate Deuils.*  
<sup>b</sup> Hay any  
worke. pag.  
14. 15. 20.  
21. & Mar-  
tin marpre-  
late in his  
Epistle to y

But who am I that I should presume to present terrible  
this to so great Personages? Alas, I am *pescatorum* <sup>c</sup> *Priesters.*  
*maximus, Apostolorum minimus.*

Cathedrall Churches, may I tender it to you? I  
cannot but taxe the rayling <sup>c</sup> Puritanes, for calling  
you the *dennes of loytring lubbers*, where (as <sup>d</sup> they Admoni.  
pag. 224.  
say) *M. Deane, M. Vice-deane, M. Cannons, or M. Pre-*  
*bendaries the greater, M. Pettie Cannons, or Cannons* <sup>d</sup> *Ibid.*  
*the lesser, M. Chauncelor of the Church, M. Treasuror,*  
*or otherwise called Iudas the purse-bearer, the chiefe*  
*Chaunter,*

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*Chaunter, singing men, speciall fauourers of Religion, squeaking Quiristers, Organ-players, Gospellers, Pistlers, Pentioners, Readers and Vergers, liue in great idlenes, and haue their abiding.*

But notto forget my Mother, and her Sister, the famous Vniuersities of *Cambridge* and *Oxford*: may I present it to you? I holde it an especiall part of my duty, to acquaint you with their slaundering and odious traducing of your Children. \**There is* (saith a fauourer of the new-fangle factiō) *a strange manner of preaching in vse in many places, both in the Vniuersities and else where, which no man wel affected, but if he knoweth it, he doth exceedingly pittie it. One, as though the Pulpit were but a Scaffolde, in which bee like a Master of Defence were to play his prizes, and to giue testimony of his wit, playeth vpon euery word, and descanteth vpon euery letter in his text, and as though the Scripture were but a Rattle for children and fooles to make sporte withall, he tosseth it hither and thither, and will not faile to offer it any violence, to frame it to an imagined conceite, and to draw it to an idle purpose.*

*An other, as if his purpose were onely to amaze the vulgar, and to affright and astonish the multitude, mounteth aloft, and is all in his greate wordes, and new coyned phrases, more fit for a Mimick or Tragedian, then a Minister of the Gospell. A third, to gaine the opinion of a profound man, that looketh into matters of more depth then the commō sorte, rubbeth ouer the vn-fauory writings of some Moth-eaten Fryer, and by an vncoth fashon of teaching, together with a multitude of allegories and intricate distinctions, amazeth both himselfe and all those whose unhappy chance it is to bee*  
his

\*S.H. in his  
plea. page.  
193. 194.

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his hearers. A fourth, to be reputed a good linguist, and a man of great reading, stuffeth his Sermon with a legion of allegations, and enterlaceth it with many shreddings of Latine and Greeke, and by that meanes though his Doctrine perhaps may be profitable, yet hee confoundeth the memorie of the diligent and attentive hearer.

To conclude, I present this to them, and to none but them, whome the Puritanes haue (and whom haue they not?) laden with contumelies, slaunders, defamations, opprobrious detractions and vncharitable accusations: asking pardon for my boldnesse, and patronage for these my simple endeavours, and beseeching the God of heauen and earth, to multiply his richest blessings, vpon all those that in simplicity and Godly purenesse haue their conuersation in the world.

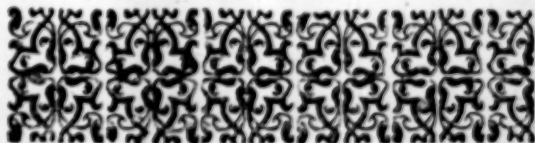
2. Cor. 1. 12

The true affectionate Louer of all that  
are pure in heart.

Oliuer Ormerod.

B

To







*To all Favourites of the Puritan-  
faction, peace and truth.*



*I*t is not unknowne to any that hath perused the writings of Heathen writers, how that the Persians kept in their Houses, the picture of an Epicure, sleeping with meate in his mouth, and most horribly overladen with wine, that by the viewe of such an ugly sight, they might learne to eschew the meanes of the like excesse.

It is also reported, that the Parthians, to make their youths, to loath the alluring traines and deceitfull entisements of Harlots, had most curiously carued in their Houses, a yong man blind, besides whom was adioyned a woman far more excellent then Pigmaliions image: having one hand in his pocket, as noting her thest, and holding a knife in the other hand, to cutte his throte.

The like meanes (louing Country-men) with I you to vse, for the restraint of Puritanisme. Vouchsafe (I beseech you) to keepe in your Houses, this Picture of a Puritan; as the Persians did the Picture of an Epicure, and the Parthians the Picture of an Harlot: and I doubt not, but the verie sight thereof, will bring your selues, your wiues, your Children, and your seruants, to a fell detestation of the Puritan-faction.

*Farewell.*





*To the Reader.*



Hen *Bucephalus* was painted, *Apel-*  
les asked the judgement of none  
but *Zeuxis* : now the Puritane is  
painted, I appeale onely to the lear-  
ned. As for the vnlearned, I say vn-  
to them, as *Apelles* said to the Shoemaker :

*Ne sutor ultra crepidam :*

*Iudge thou not of this pictures thigh,  
Except thine Arte doe reach so high,*



B 2

The





## The Picture of a Puritane :

O R,

*A relation of the opinions, qualities, and practises of the Anabaptists in Germanie, and of the Puritanes in England: Made Dialogue-wise, in a moste plaine and familiar manner.*

*The Englishman.*

<sup>a</sup>Luk. 24. 14



our daies.

Ell met Sir, let vs two walke and talke together (as thosetwo \* Disciples of Christ did, that went from Iernsalem to Emmans). of the thinges which are come to passe in these

*The Germaine.*

What thinges?

*The Englishman.*

Art thou onely a stranger in England, and hast not knowne the thinges which are come to passe therein in these daies? hast thou not heard of a Scismaticall and vndiscreete companie, that resemble the *Anabaptists* in Germanie?

*The Germaine.*

<sup>b</sup> Perkins in his treatise of applying Gods word to the conscience, page 64.

I haue read in one of your English writers, that <sup>b</sup>there is in England a Scismaticall and vndiscreete companie, that would seeme to cris out for discipline, their whole talk is of it, and yet they neither knowe it, nor will be reformed by it: that they are ful of pride, thinking themselves to be ful when

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when they are emptie : to haue al knowledge, when they are ignorant, and had neede to be catechized : that the payson of Aspes is vnder their lippes, and that they refuse not to speake euill of the blessed seruants of God. Are these they that resemble our Anabaptists?

*The Englishman.*

Yes, if you please to relate the opinions, qualities, and practises of your *Anabaptists*, you shall see plainly. that our *Puritane*s doe shake hands with them.

*The Germaine.*

I will with all my heart.

*The Englishman.*

Then begin when you will.

*The Germaine.*

*The I. Sem.*

**A**<sup>a</sup> Bout sixe yeares after that *Martin Luther* began to preach the Gospel, the Deuill (to disturbe this worke) stirred vp certaine rash-pates and giddy-headed preachers, that misliked not onely the Doctrine of the Pope, but of *Luther* also.

blance.

<sup>a</sup> Vide Sleidan lib. 4. c. 6.

*The Englishman.*

When *Queene Elizabeth* (whose memoriall be blessed for euer) came to her Crowne, she found the church of Englad (as <sup>b</sup> *Augustus* did the Citie of Rome) of brick, she turned it into marble: she found it in the sands, she set it vppon a Rocke, the foundation of the Prophets and Apostles. Yea, she caused the euerlasting Gospell to be preached throughout al her Realmes & Dominions, and restored both the letter of the Bible to a vulgar language, and al her peop'le to freedome of conscience, who might not reade it before, but priuily and by stealth, as men eate stolne bread. But the Deuill (to disturbe this worke) stirred vp certaine hot-brained, inconsiderate, &

<sup>b</sup> *Inueni Latoritiam, reliqui MATTHEW 23.*

<sup>a</sup> See their exhortation to England printed at Geneva Anno Dom. 1559.

<sup>b</sup> Epist. 8.

<sup>c</sup> Epist. 12.

<sup>d</sup> *Sap. multū-  
q. 9. c.*

importune Preachers, who neither liked of the Pope, nor of the present estate of the Church, for want of some puritie, as they fancied. Yea no sooner had shee taken the Scepter into her Princely hand, but some of these audacious spirits (being then beyond the seas) sent word into England, that their pretended holy <sup>a</sup> discipline ought to be set up: that all Princes ought to submit themselves under the yoke of it, that what Prince soeuer did disannull it, was to bee reputed Gods enemy, and to bee held unworthy to raigne aboue his people. And not long after some of them returned home and spake very homely against the booke of common prayer, and against the rites and ceremonies of the Church of England. But they being then (as they haue beene euer since) ouer matched by the reuerend Fathers of our Church, childishly made their complaint to Maister Beza, as appeareth by an <sup>b</sup> Epistle of his, which he wrote to Doct. Grindal, in the yere of our Lord. 1556 and by an other <sup>c</sup> Epistle, which hee wrote about a yere after, where he hath these words: Being <sup>d</sup> often and greatly desired of my dearest beloved Bretheren of the Church of England, that in their miserable estate I would giue them some counsell whereupon their consciences might rest: (Diuers men holding diuers opinions) a long time I deferred for diuers waightie causes so to doe: and I protest, that moste willingly I would yet haue beene silent, but that I suppose I should greatly offend, if I should still reiect their so many petitions, and pittifull growings. By this it appeareth, that these groaners disliked not onely the Church of Rome, but the Church of England also. Now let vs see the cause of their dislike?

The 2. semblance.

*The Germane.*

<sup>e</sup> Calvin. aduers. Anabap.

The Anabaptists disliked the Church of Germanie, because it was not so perfect, nor serued so fitly for the planting of puritie, as they thought requisite. And for this cause M. <sup>e</sup> Calvin doth not vnfitly resemble them to the

the Puritanes in former ages. In times past (saith he) there were two sects of Heretickes, which troubled the Church greatly: the one sect of them were commonly called Puritanes, the other Donatists. And both of them were in the same error that these dreamers are in: seeking for a church, wherein there should want nothing that might bee desired.

## The Englishman.

<sup>a</sup> And in the same error was one T. C. a chiefe founder <sup>a T. c. Repl.</sup> of the Puritan-faction. I will acquaint you with his words: <sup>page. 17. sect. 4.</sup> *The Church in the whole and generall government and outward policie of it, may be pure and unspotted. And to this his error doth his Profelytes also incline cuer-faire. For which cause, we may iustly tearme them Anabaptistically, proud, and Hypocritical Puritanes, and say vnto them, as* <sup>b Calvin. aduers. Anabapt. art. 2.</sup> *Maister Calvin said to the Anabaptists in his time: Cum sub specie studij perfectionis, imperfectionē nullā tolerare possumus, aut in corpore, aut in mēbris Ecclesia: tunc diabolus nos tumefacere superbia, et hipocrisi seaucere, moneamur: Whereas under the colour of a desire of perfection, wee can tolerate no imperfection, eyther in the body, or in the members of the Church: then may we bee admonished, that it is the Demill which puffeth vs vp with prides, and seduceth vs with Hypocrisie. But to proceede: were there many of these Sectaries in Germanie?*

## The Germaine.

<sup>c</sup> There were but very few of them at the first, but afterwards they did grow to such a multitude, as that there arose vp in armes about an hundred thousand of them at once, who sacked sundrie townes in Germany, murdered some of the Nobilitie, and committed many other outrageous villanies. Yea, their factious teachers by their continuall clamours, Philippickes, and inuectiue declamations against the enormities (as they supposed) both of the state ecclesiastical & ciuill, had so whetted them on,

<sup>c Vide Sleid. Lib. 4. et 6.</sup>  
as

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<sup>b</sup> *Seidan lib. 7* as that they could not wholly be vanquished, vntill <sup>b</sup> *al-*  
<sup>paule post mo-</sup> *moste* an hundred thousand of them were slaine by the  
<sup>dum,</sup> *vnited forces of the Princes of the Empire.*

*The Englishman.*

How did they grow to such a multitude?

*The Germaine.*

The 3. sem- **T**hey had their priuate conuenticles, where they  
blance. linked themselues together, and gaue mutuall faith  
and oath each of them to sticke to other,

*The Englishman.*

<sup>a</sup> *Veritas non* So holde our Sectaries also their conuenticles in pri-  
<sup>quirit angulos</sup> *uate houses, and in secret corners, which* <sup>c</sup> *truth* seldome  
seeketh. For example sake, and for veryfying what I  
haue said, I will acquaint you with some of them.

<sup>d</sup> *Anno, 1572.* It was at a priuate <sup>d</sup> *conuenticle, where the admonitors*  
agreed, that the admonition (which the late Arch-  
bishop confuted) should be compiled and offered to the  
Parliament approaching.

It was at their priuate conuenticles, where they framed  
the said platforme.

It was at their priuate conuenticles, where they conclu-  
ded, that their said giddy fancies should bee committed  
to one of the chiefest of them, to bee corrected against an  
other Parliament, which <sup>e</sup> *then* approached.

<sup>e</sup> *Anno, 29, Reg*  
*Eliz.*

<sup>f</sup> *In Conuent*  
*Anno, 1588*

It was at a priuate <sup>f</sup> *conuenticle, where conference was*  
had againe about this second corrected platforme.

It was at a priuate conuenticle, where the doubts which  
grew at their former assemblie, were debated.

It was at a priuate conuenticle, where it was concluded  
(*T.C.* being present) that their platforme was an *essenti-*  
*all forms of discipline*: and where they subscribed to the  
greatest part of it, without any further expecting the  
Magistrates pleasure.

It was

It was at a private<sup>a</sup> conuenticle, where those thinges<sup>a</sup> which in their fore-named subscription they expected, were discussed, and referred to bee examined by certaine breheren in an other assemblie. <sup>In Conuent, Anno, 1588.</sup>

It was at a private<sup>b</sup> conuenticle, where T. C. with his adherents, corrected, altered, and amended the said booke of discipline. <sup>In cantab, Anno, 1599.</sup>

It was at a private conuenticle, where they did (as the<sup>c</sup> examine remembred) agree amongst themselues, that so many as would, should subscribe to the said booke of discipline. <sup>B. examined in the Starre-chamber.</sup>

It was the departure from a private conuenticle, for the which G. craued pardon<sup>d</sup> Touching my departure (saith he) from that holy assembly I craue pardon. <sup>G. 10 F.</sup>

It was at a private conuenticle, where L. was to giue notice. T. C. saith, that at your late being at Wroxall, you determined your next meeting should bee at Warwick, at the Quarter Sessions: that Tuesday for the humbling of our selues, & the next following to consult of other matters: his request is, that you would giue notice thereof to the Brethren of our conference. <sup>L. 10 F.</sup>

It was at a private conuenticle, which nine of this faction craued to be had about certaine matters that were to be presented to the Parliament: We (say they) haue as yet no new matters to performe vnto you, but as soone as we haue concluded any thing; wee will forthwith send vnto you the same and others. <sup>Anno. 1584</sup>

It was at a private conuenticle, where these questions were propounded to be determined, viz: <sup>See the Survey. Cap. 4.</sup>

1. Whether there ought to be Doctors in euery Church?
2. Whether the Doctors may administer the Sacrament?
3. Whether there ought to be women Deacons in euery reformed Church?
4. Whether the Presbytery bee not described too generally, and very imperfectly?

C.

5. Whether



5. Whether suspension may bee pronounced to be a censure of the Church?

6. Whether the Elders ought not to bee perpetuall, as the pastors are?

7. Whether men must stand to the sentence of the greatest part of the Consistorie?

8. Whether Mariages and Spousals, and things concerning them, doe belong to the Ministers?

9. Whether there should be sureties in baptisme?

10. Whether there ought to be no restraining from, or naming of such a one, as for disobedience to the consistories Admonition, is in the way of excommunication?

a T.S.

It was at a priuate conuenticle, where<sup>a</sup> one of this censuring crew requested, that this doubt might be resolved, viz: Whether he himse (being greatly indebted, and having not sufficient to discharge the same) should pay his Godly creditours first, or his prophane?

b Anno. 1586

It was at a priuate<sup>b</sup> conuenticle, where P. craued F. to mooue another such like question, and his wordes were these: Mooue T.C. and the other our reuerend Bretheren, to deliuer their iudgements, wether all laying out of haire be forbidden to all women: especially at their repaire to the publique meetings of the Church?

c Anno. 1587.

It was at a priuate<sup>c</sup> conuenticle, where it was questioned Whether it were in any respect tolerable for women that profess Religio & the reformation, so weare doublets, little hats with feathers, great gownes after the French and outlandish fashion: great Ruffes, & haire frised, or set out upon wyer?

Yea, there was a priuate conuenticle, or an assembly of three Ministers, appointed out of Essex, Cambridgeshire, and Norfolk, to meete the 8. of May, 1582. at Cockefield, there to confer of the Communion Booke, what might be tollerated, and what necessarily to be refused, in euery point of it: apparel, matter, forme, daies, fastings, iniunctions, &c.

But what neede I mention these things that were done in the daies of Queene Elizabeth?



It is moſte apparently known to al mē, that they haue neuer ceaſed ſince his Maieſties moſt happie entrie into this Realme, vntill this day, to meeete together in priuate houſes, & there to meddle with matters too high for the. To inliſt onely in one particular, did not *H. I.* ſend a letter from *Woodſtreete* in *London*, *Iune. 30. 1603.* (& therein incloſed the forme, to bee ſubſcribed vnto) to one in *Oxford*, deſiring ſo many hands therunto, as conueniently he could get? Now where was this platforme framed, which *H. I.* incloſed in his letter? was it not at a Claſſical Aſſembly? And was not the voice *Iacobs* voice, & the hands the hands of *Eſau*?

And thus by their plotting & plodding together, they (being few in number at the firſt) are growne to ſuch a multitude, as that one of their owne preachers ſaid openly in a Pulpit, he was perſwaded that there were 10000. of the in England, & that the number of the increaſed daily in euery place of al ſtates & degrees. For the prooſe hereof, I refer you to one of their owne<sup>a</sup> Bookes, entituled, *The ſtate* <sup>a Page 3. 4</sup> *of the Church of Englad, laide open in a conference between Diotrephes a Biſhop, Tertullus a Papist, Demetrius an Vſurer, Pandochus an Inne-keeper, and Paul a Preacher of the word of God.* But what neede I ſend you to the infectious writings of factious writers? who knoweth not, that the Puritan-Preachers haue infected all the parts of the Land, & diſtracted millions of the vulgar ſort from their loue & liking of the preſent ſtate? yea, theſe their factious leaders haue ſo ſet them on fire, as that they are become ſcalding hot in deſire of innoation.

And although our gracious Soeraigne hath continually laboured ſince his Maieſties entrie into this Realme, vntill this preſent time, by what meanes he poſſibly could deuife, to extinguiſh and quench their raging heate: yet ſo fierie are many of theſe factious ſpirits, as that no liquor will quench their furious flames. But his Maieſtie will (I hope) keepe them from kindling againe, leaſt a greater

mischiefe, doe to the theropoll. For as a fire: that is kept downe, it is by cake for the ragling, doth burne more fiercely: so these fiery spirits that haue of late been kept down, if they breake forth againe, they wil rage more furiously. But not to digresse any further, shew me (I pray you) more at large, how the *Anabaptists* did spend their time at their priuate conuenticles?

The 4. sem-  
blance.

<sup>a</sup> Psal. Bulling.

Psal. 11. & 17.

The *Germanes*.

They spent it not in Gluttony and drunkenness; but in fasting, in praying, and in humbling of themselves: And by these their Hypocriticall fastes, they seduced many of the vulgar sorte.

The *Englishman*.

Although extraordinary fasts, had alwaies their emanation from publique persons, as appereth by these places of Scripture: *Nu. 10. 8. Iud. 20. 2. 26. 1. Reg. 21. 8. 2. Chron. 20. 3. 1. Sam. 7. 6. Ezra. 8. 21. Esther. 4. 16.* Though the keeping of them without the knowledge & authorizement of the Magistrate, bee a minishing of his authoritie, by preventing his decree, and controuling (as it were) his government; though it be a prejudice against him, eyther that he dooth not know the conueniencie & necessity of extraordinary humbling of mens soules, or that hee is too slack and ouer-cold in Religion; though it argueth an affectation of singularity, and giueth sentence against all the Land besides of negligence in Gods affaires: yet it hath beene an ordinary thing with our Sectaries, to keepe such extraordinary fasts, wherunto the authorizement of the Prince was not had.

They haue often (as a credible man reporteth) runne to Fasts, which were kept with a manifest disobedience to the powers that God hath ordained. His words are these:

<sup>b</sup> King 6. p. 10.  
nas. 1. c. 35.

In many the dangers of our land, both at home & abroad, many the members and subiects thereof; as if our countrie had no more Orators, and there were none to stand in the gaffe but themselves, haue assembled together, eyther in

Townes

*Tome: which I have read, and sometime in printe I have re-  
fast. But if you will not beleue his report, I will shewe  
you their owne hand writing, and acquaint you with a let-  
ter which nine of our Sectaries wrote to F. Anno. Dom.  
1584. wherein it is thus written: Being perswaded that  
you and our Bretheren with you, haue determined what  
course is to bee taken, and used for the procuring some good  
to bee done at the Parliament: wee thought it necessary  
to write unto you, that wee might be certified of your pur-  
poses heerein: whether you minde to bee exercised in prayer  
and fasting. & upon what day, or what things else you would  
wish to be performed, by vs that may staad the church in stead.  
This also was Hacketts practise, as appeareth in a post-  
script of a Letter to T.C. I will humble my selfe <sup>a</sup> (saith he)*  
*before his Maiestie in fasting and prayer, & I hope that God*  
*will stirre up some others to ioine with me in spirit, though*  
*fewe or none in person doe, onely one I am assured of.*

<sup>a</sup> See the con-  
spiracie for re-  
formation,  
Page, 16.

It is likewise <sup>b</sup> reported, that Coppinger requested two  
of his familiar acquaintance, to fast and pray with him,  
for the obtaining of a *Widow*, to whome hee was a *sus-  
ter*. This Coppinger (though some say the contrary) was  
one of the Puritan-faction, as appeareth by these wordes,  
which are found in a letter which hee wrote to Hackett:  
<sup>c</sup> *The zealous Preachers* (saith hee, speaking of a certaine  
factious Ministers that could not digest the orders of the  
Church) *are to bee in the Starre-Chamber to morrow. &c.*  
*my selfe (if I can get in) am mooued to be there, and I feare*  
*(if sentence with seneritie be giuen) I shall bee forced (in the*  
*name of the great and fearefull God of heauen) to protest a-*  
*gainst it.*

<sup>b</sup> In the conf.,  
Page, 10.

<sup>c</sup> Conspir., pag.  
23.

But what neede I make this digression? They them-  
selues cannot denie but that they haue drawne the people  
from their worke, called solemne assemblies, and proclai-  
med fasts without the knowledge and authorizement of  
the Magistrate. And by these their Fastes (which were  
indeede plausible in the sight of men) haue they com-

# *The Picture of a Puritane.*

mended themselves to the people, woone credit to their factions, and seduced a number.

*The Germane.*

Yea, but our Sectaries had many other sleights besides this.

*The Englishman.*

What other?

*The 5. semblance.*

*Bulling. ad-  
vers. Anabap-  
tist. 6. cap. 10.  
et Gualther in  
1. Cor. Epist.  
dedicat.*

*The Germane.*  
**A**Ske you mee this question? Is it not recorded in Bookes extant to the view of the world, that they disturbed the Church of *Germany*, vnder the pretence of reforming it? And thus when they did intend euill, they did pretend good.

*The Englishman.*

So haue our Sectaries also their pretences & cloakes to shadowe their contentions withall: for they pretend the glory of God, & the reformatiō of the church, as appeareth by a Petitiō, which they lately exhibited to the kings Maiestie: wherein they tearmethēselues his Maiesties most humble subiects, the Ministers of the Gospel, that desire not a disorderly innoation, but a due and godly reformation.

Loe heere, they presumed to tell his Highnes, that they sought to reforme the church; when indeed they went about to deforme it. But tel me, had your *Anabaptists* any other sleights?

*The 6. semblance.*

*Quia nulla  
specie illustra-  
re seductio pos-  
sunt miseri  
Christiani, etc.  
Caluin aduers.  
Anabapt.*

*The Germane.*

**Y**Es, because fillie Christians, which with zeale doe follow God, cannot by any other more notable shew be seduced, then when the word of God is pretended: the *Anabaptists* (against whome we write) haue that euermore in their moutbes, and alwaies talke of it.

*The Englishman.*

Hee that did trans-forme himselfe into an Angell of light, being a fiend of darknes, hath also taught our Sectaries

ries to informe the common people, that the word of God is on their side, it being against them. But heereof we wil speake more afterward. Now let mee intreate you, that if you haue obserued any other policy in your Sectaries, you would vouchsafe to relate it.

*The Germaine.*

**Y**Es, I haue obserued with *Gastius*, that under pretence of zeale, they subuert whatsoever other men haue builded & with *Zuinglius*, that whatsoever they speake, they speake it of zeale.

*The 7. semblance.*

*Gastius de erroribus Catabapt, d Zuinglius in Ecclesiast.*

*The Englishman.*

Our gracious Soueraigne (whom the Lord tender as the apple of his owne eye) hath obserued the like zeale in our Sectaries, as appeareth by these his words:

At our very first entrie into this Realme, being entertained and importuned with the informations of sundry ministers, complayning of the errors, and imperfections of the Church here, aswel in matters of Doctrine, as of Discipline: Although we had no reason to presume that thinges were so farre amisse, as was pretended, because wee had seene the Kingdome under that forme of Religion which by law was establisshed in the daies of the late Queene of famous memorie, blessed with a peace and prosperitie, both extraordinary and of many yeares continuance (a strong euidence that God was therewith well pleased) Yet because the importunitie of the complainers was great, their affirmations was vehement, and the zeale wherewith the same did seeme to be accompanied, very specious: We were moued thereby to make it our occasion to discharge that duety which is the chiefest of all Kingly dueties, That is, to settle the affaires of Religion, and the seruice of God before their owne. &c.

*The 8. semblance.*

*Zuinglius in Elemento contra Anabapt.*

*The Germaine.*

**I**Haue also obserued with *Zuinglius*, that it was Melancholy and wrath, and not true zeale, which the Anabaptists

# The Picture of a Puritane.

baptists made shew of.

## The Englishman.

I wil not any way preiudice the zeale of al our obstinate Ministers but I must needes tell you this, that in many of them I finde a preposterous, an inconsiderate, and a braine-sicke zeale, or (to vse <sup>a</sup> Zuinglius his words) *saturninam quandam & Melancholicā ingeniorum contumaciam*: But let vs leaue this their pretended zeale, and come to some other particulars: had they no other sleights besides these that you haue already mencioned?

<sup>a</sup> Zuing. l. de  
Baptism.

The 9. scem-  
blance.

<sup>b</sup> Sleidan, in  
Cem. 5.

## The Germaine.

YEs, <sup>b</sup> there was one Thomas Munce a Preacher, who (as Sleidan and other Germaine-writers reporte) did greatly labour both by his conferences in priuate, & by his Sermons in publike, to draw the common people from their liking of the present estate.

## The Englishman.

It hath likewise beene the practise of our factious preachers in their verball Sermons, to speake against the state ecclesiasticall, the book of common prayer, & the rites & ceremonies of the Church of England. For the prooffe heereof I referre you to the very confession of their owne lippes. On Tuesday (saith <sup>c</sup> one of their owne side) T. C. kept Maister Fens Lecture: the Text, Psalme. 122. 4. *Un- to the end: taking thornes as T. C. doth, and vrging the discipline is the want whereof he affirmed to be the cause, that some friends forsooke our Church.*

And as this is the practise of some of our factious Ministers in England: so is it also the practise of the same faction in Scotland. Yea, <sup>d</sup> they snapper out grosselye with the truth of their intentions: informing the people, that all Kinges and Princes are naturally enemies to the libertye of the Church: and can neuer patientlye beare the yoke of Christ:

<sup>a</sup> Bann. Δ. 4.  
Page, 18. 39.



Christ: with such sound Doctrine fed they their flockes.

The Germaine.

The 10. se-  
blance.

**T**He Anabaptists did not content themselves there-  
withal; but to the end they might doe y more harme,  
they published factious Bookes to the view of the world,  
as may bee gathered by this speech of Maister Zuinglius  
to the Magistrates in his time: *\* Si hoc cuius hominum \* Zuinglius.*  
*impune facere licebit, ut que priuato suae rationis consilio ad- de Baptism.*  
*inuenit, in vulgus spergat, inconsulta, imo resistente etiam v-*  
*niuersa totius ecclesia auctoritate, breuius plus errorum quam*  
*fidelium & Christianorum in ecclesia erit cernere:* If it bee  
lawfull for euery man to publish abroad among the people,  
those things which he hath deuised of his owne head, before  
he hath consulted with the Church, nay against the autho-  
ritie of the whole Church: in short time we shall see more er-  
rours in the Church, then there be faithful men and Christi-  
ans. And in an other place: *Si hoc permittamus, ut*  
*capitosus quisq; & male-feriatus homo, &c.* If we suffer e-  
uery headie & braineles fellow so soone as he hath conceived  
any new thing in his minde, to publish it abroad, gather dis-  
ciples, and make a new sect: in short time we shall haue so  
many sects & factions, that Christ which scarce with a great  
paine and labour is brought to unitie in euery church, should  
be denided againe into many parts.

The Englishman.

Neyther did our Puritanes therewithall content them-  
selues; but that their poyson might ranckle the farther,  
to the disturbance & perrill both of the Church & com-  
mon-wealth, they haue published a great number of  
Bookes, which are as fit for the fire as the Bookes of curi-  
ous Artes, *Art. 19.* Yea, and they haue also exhorted <sup>b In a Booke of</sup>  
the common-people to peruse these their sedicious Pam-  
phlets. *I pray you (say they) <sup>b</sup> when you come to London, see*  
*if you can get these bookes: The Ecclesiastical Discipline; England, &c.*  
D A learned Page, 10.

# The Picture of a Puritan.

A learned discourse of Ecclesiasticall government: The Counterpoison: A Sermon on the 12. to the Romans, and Master Cartwrights last reply: some of which bookes haue been extant this dozen yeares, and yet are not them answered: and you shall there finde that the gouernment of the Church is contrary to the word of God.

But not to speake onely of their Bookes in generall, let vs take a view of the Contents thereof in particular.

## The Germane.

Our Sectaries did stuffe their bookes with inuectiues and out-cries, both against the Magistracie and the Ministerie.

The 11. sc.  
blance.

<sup>a</sup> Bulling. aduers. Anabap. fol. 19.

**T**O begin with the Magistracie, they taught (as Maister <sup>a</sup> Bullinger also recordeth) that the Civil Magistrate hath no authoritie in Ecclesiasticall matters: and that hee ought not to meddle in causes of Religion and Faith.

## The Englishman.

<sup>b</sup> T. c. lib. 1.  
Page, 192

Our Sectaries come not farre behinde them heerein as appeareth by these their speeches: <sup>b</sup> for the making of orders and ceremonies in the Church (saith T. C.) they doe (where there is a constituted & ordered Church) pertaine vnto the Ministers of the church, and to the Ecclesiasticall gouernours: and that as they meddle not with the making of ciuill Lawes, and Lawes for the common-wealth: so the ciuill Magistrate hath not to ordaine ceremonies pertaining to the Church.

<sup>c</sup> T. c. lib. 2,  
Page, 195.

<sup>d</sup> Admon. 2

<sup>c</sup> And againe, No ciuill Magistrates in councils or assemblies for Church-matters, can eyther be chiefe moderator, ouer-ruuler, iudge or determiner. <sup>d</sup> No ciuill Magistrate (say the admonitors) hath such authoritie, as that without his consent it should not be lawfull for ecclesiasticall persons, to make any church-order or ceremonie. <sup>e</sup> And againe: To these three ioyntlie, that is, the Ministers, Seniors and Deacons,

<sup>e</sup> Admon. 1





<sup>a</sup> Sozomen, lib 7, 12. *Theodosius* his successor tooke the same course. • Hee made moste seuerer Lawes against all those that crossed the streame of Christian Religion. Yea, <sup>b</sup> all Princes and Potentates retained this their prerogative vntill the time of *Charles* the great, and *Lodowicus* after him. But by what other meanes did your lawlesse Anabaptists oppose the Magistrates authoritie?

*The Germane.*

The 12. scē. **O**ur Maisterlesse and lawlesse Anabaptists, in proceesse of time, began to strike at the head of Government in generall, & would haue framed a bodye of men, like the body of *Polyphemus*, without his eye: or like the confused Chaos of olde time, when height & depth, light and darkenes, were mingled together: for they attempted (as <sup>c</sup> *Hemingius*, *Bullinger* and *Gastius* doe recorde) a paritie and equalitie of ciuill estates.

<sup>c</sup> *Hemigius et Bullinger aduersus Anabaptistas de erroribus Cata-baptist.*

*The Englishmen.*

The Lord who made two great lights, the greater light to rule the day, the lesser light to rule the night, and who in the beginning established a superiority in all creatures: his will is, that there should bee a Maisterie and Dominion in every order of men: and that paritie in a Christian Common-wealth, should moste carefullye bee shunned, as being the Mother of *Anarchy* and confusion.

Neuerthelesse our Sectaries also (as heereafter shall be shewed) haue attempted paritie in the Ministrie: and I feare that equalitie of Ministers would pull on equalitie in the other estates. I feare (I say) and that not without cause, for the chiefeist amongst them saith flatlie in a book extant to the view of the world, that <sup>d</sup> *The gouernment of the Common-wealth, must bee framed according to the gouernment of the Church.* From which wordes I reason thus: *The gouernment of the Common-wealth must be framed*

<sup>d</sup> T. C. page. 144. sect. 1.

med

used according to the government of the Church: but there must be equalitie (by T. C. his confession) in the Church: ergo. But to returne to your Anabaptists; did they thus seeke to overthrow your common-weale and state of government?

The Germane.

YEs, and yet they in words protested, that they endeavoured to take no authoritie from the ciuil Magistrate, as appeareth by these words of <sup>a</sup> Zuinglius: Though they protest and by oath denie, that they take any authoritie from Magistrates, yet shortly after wee should haue seene it come to passe, that they would haue bene disobedient to all lawes of Magistrates, if once they had increased to that number that they might haue trusted to their owne strength.

The 13. sē-  
blance.  
<sup>a</sup> Zuinglius in  
Ecclesiast.

The Englishman.

Our Puritanes will make as solemne protestations as any men can doe, & by oath denie that which your Anabaptists did; but I protest (to vse his maiesties words) <sup>b</sup> that ye shall neuer finde with any highland or border theennes, more lies and vile periuries, then with these phanaticke spirits, & we may well say of them as Zuinglius said of your Anabaptists: Though they protest, and by oath denie, that they take any authoritie from Magistrates, yet shortly after should we haue seene it come to passe. &c. But I maruaile they would attempt to overthrow the Magistracie?

<sup>b</sup> Baeth. Δxp.  
L. 2. pag. 42.

The Germane.

IT is not to be maruelled at, for they sought (as Maister Bullinger saith) <sup>c</sup> to bee free from all Lawes, and to doe what they listed. Their talke uttereth nothing else (saith <sup>d</sup> Gastius) but libertie in externall thinges. Yea, It was their opinion (as one of your owne <sup>e</sup> writers hath obserued) that a Christian mans libertie is lost: and the soule of man redeemed by Christ is inuiously drawne into seru-

The 14. sē-  
blance.  
<sup>c</sup> Bulling. ad-  
uers. Anabapt.  
fol. 95.  
<sup>d</sup> Gastius de  
erroribus Ca-  
tabapt.  
<sup>e</sup> Hecker of  
ecclesiastical  
inde pollis cio.

inde vnder the Yoake of humane power, if any lawe be none imposed besides the Gospel of Iesus Christ.

*The Englishman.*

<sup>a</sup> Perkins in  
his treatise of  
conscience.

<sup>b</sup> Aug. Epist.  
166. lib. 7. con-  
tra secundum  
Gandentii e-  
pistolam.

<sup>c</sup> See their sup-  
plicatio to the  
King.

<sup>d</sup> See the sum  
of the confe-  
rence. page. 71

Lawes made without contradiction to positive Lawes in Scriptures, and receiued by a whole Church, are such, as that they which liue within the bosome of that same Church, must not thinke it a matter indifferent, eyther to yeild or not to yeild obedience. For (as Maister <sup>a</sup> Perkins saith) wholesome Lawes of men, made of thinges indifferent, so far forth binde conscience, by vertue of the generall commaundement of God, which ordaineth the Magistrates authority: that whosoever shall wittingly and willingly, with a disloyall minde, eyther breake, or omit such Lawes, is guilty of sinne before God. Yea, the very lawes of men may after a sort be tearmed the law of God. The Emperours (saith Saint <sup>b</sup> Augustin) when they commaund good, it is none but Christ who commaundeth by them. Notwithstanding all this, our Puritanes (vpon my knowledge) thinke, that a Christian mans libertie is to liue as hee list, and for this cause some of them haue refused to receiue the Lords supper kneeling, &c. They will not (forsooth) haue their soules drawne vnder the yoake of humane power. And a thousand of the Clergy did not long since <sup>c</sup> groane vnder the burden of humane rites and ceremonies.

Thus you see that our Sectaries thinke it seruitude and an vnsupportable burthen, to submitte their neckes and soules to the yoake of humane obedience in thinges indifferent: which (as our Gracious Soueraigne hath well obserued) <sup>d</sup> smelleth very rankly of Anabaptisme: comparing it vnto the vsage of a Beardlesse Boy, (one Iohn Blacke) who the last conference his Majestye had with the Ministers in Scotland, in December 1602. tolde him that he would hold conformity with his Majesties Ordinances for matters of Doctrine: but for matters of ceremonie, they were to be left in Christian libertie, vnto every man,

as he received more and more light from the illumination of Gods spirit, even till they got maddie quoth the King, with their owne light: but I will none of that. I will have one Doctrine and one Discipline, one Religion in substance, and one in ceremonie. But what other things have you obserued in these your p̄sumish and peruerse Scismatickes?

*The Germane.*

I have obserued, that they were of such a peruerse nature, as that they would not only take vnto themselves libertie in things indifferent, and therein omit their dutie: \* but they endeaoured to the vtmost of their power, to commit the quite contrary, that so they might crosse the Magistrate.

The resemblance.

*a Cassius de erroribus capitabapt.*

*The Englishman.*

That which you say was the custome of your Anabaptists, hath beene the custome of Heretickes and Scismatickes, in all ages. The Eunomian Heretickes in dishonor of the blessed Trinitie, brought in the laying on of water in baptisme but once, to crosse the custome of the church, which did it thrice: other Heretickes which held the Trinitie to bee three distinct, not Persons, but natures, abused the ceremonie of three times laying on of water, to the strengthening of their Heresie, and to the crossing of the custome of the Church in their times.

The selfe same thing hath beene practised by our Scismatickes: for some of them haue sent their Seruants to the Plough and Cart, vpon the verye feast of the Natiuitie of Christ, to crosse the custome of our Church, which keepeth it holy. Others (as the reuerend Fathers in Oxford were credibly informed) did <sup>b</sup> spend the fift of August last in fasting, to crosse that authoritie which commended them to celebrate it with ioy and thankesfulness for his Maiesties moste strange and wonderfull deliuerance from the conspiracie of the Earle of Gowrie.<sup>c</sup> And I heard of a nation of men (saith Doctor King) when their

<sup>b</sup> Oxford answered to the Petition.

<sup>c</sup> King upon 10. nat. 163. 36.

King

# The Picture of a Puritane.

*King had intended a feast for the honour of his country, they on the contrary side proclaimed a Fast, as if God had sent them an Embassador of the last iudgement. And I know a societie of men, who in the time of Lent, were wont to eate Flesh-meate seauen daies in the weeke, though out of Lent but fiue daies. I thinke they did it for no other end, but onely to crosse the authoritie of that power which inioyneth vs to abstaine from Flesh-meate at that season of the yeare. Thus doe they behaue themselves much like them, vnto whome it was said by Christ in the behalfe of all painefull Apostles and Ministers: Wee haue piped to you, and ye haue not daunced: wee haue mourned to you, & ye haue not wept. To conclude, they will euer be in an extreame: for when we Feast, they will Fast, & when wee Fast, they will Feast. But tell mee Sir, did they not also speake euill of them that were in authoritie?*

The 16.<sup>sc</sup>-  
blance.

<sup>a</sup> Zuinglius in  
elencho contra  
Anabap.

*The Germaine.*

**Y**Es, they did (as *Zuinglius* reporteth) speake euill of the ciuill Magistrate, & if at any time hee reprooued the, then they straight way said, that therefore hee was an enemy vnto them, because they did tell him of his faults.

*The Englishman.*

Your Anabaptists come far short of our Sectaries in this point: for many of them haue reposed a great part of their Christian profession & zeale, in the reproaching and odious traducing of them that are in authoritie.

<sup>b</sup> Exhortat. to  
England, Page  
92.  
<sup>c</sup> Baro, Δ. 9.  
Page, 39.

<sup>b</sup> They haue exhorted the common people, to repute those Princes that liue not vnder the Yoake of the pretended holy Discipline, for Gods enemies: <sup>c</sup> They haue informed them, *That all Kinges and Princes are naturally enemies to the liberties of the Church.* Yea, they made complaint to his Highnesse, that our late Soueraigne made their yoake greuous: & that she had laide vpon them an heauie burden of humane rites and ceremonies. They haue



haue depraued and flaundered not onely the Communion Booke, but the whole estate of the Church, as it was reformed by her Maiestie: Yea in her Highnes life time, the state of this Church of England was so depraued beyond the Seas, by these our disciplinairians, as that it hath beene conceiued by Godly men in forraigne Countries, that we haue <sup>a</sup> *No lawes, no good orders, no discipline, but that euery mā may doe what he list.* But I pray you tel me, were not your Anabaptists punished for these their vile attempts?

<sup>a</sup> Gualtheri-  
piscopo, Eliens.  
anno. 1574.

*The Germane.*

YEs, but they greatly complatned, that <sup>b</sup> *nothing was v-  
sed but violence.*

*The Englishman.*

So haue our Sectaries also complained to the Kinges Maiesty, that <sup>c</sup> *they haue beene suspended, silenced, disgraced, and imprisoned for mens traditions.*

The 17. scē-  
blance.

<sup>b</sup> Bulling, ad-  
uers. Anabapt  
Pol. 11.

<sup>c</sup> Position ex-  
hibited to the  
Kinges Maiesty

*The Germane.*

Well, let vs leave this their impugning of the Magistracie, & come to their oppugning of the Ministerie. And let vs beginne with the Vniuersities, because they are the ordinarie meanes to maintaine the Ministerie.

*The Englishman.*

With the Vniuersities? why? I hope they did not oppose themselves against the fountaines and Wel-springs of good learning.

*The Germane.*

YEs, <sup>d</sup> your owne writers can tel you, that they wrote very scornefully against the Vniuersitie degrees.

The 18. scē-  
blance.

<sup>d</sup> The Author  
of the Suruey.  
cap. 26.

*The Englishman.*

And to tell you the truth, so did our Sectaries too. <sup>e</sup> Doctors in Theologie (say they) is unlawfull: It is mans ordinance without a word of God: it cannot be taken with-

<sup>e</sup> These words  
I found in a  
Manu-script  
out of theirs.

out an idle path: it is offensive to the Church of God: it is a matter of division of the mindes of the Ministers: it is one of the swelling titles forbidden Ministers: it is a Relique of Rome, as are Priests, Deacons, Archbishops: it is in regard of the forme thereof, a manifest abuse of Gods ordinance of his Ministers, after an apish manner, giuing authoritie of preaching: it is an idle name to bee called Doctors, except they haue Schollers and doe teach them &c. But what neede I produce their Manuscripts? It is <sup>a</sup> apparent enough in their Bookes extant, that they mislike the degrees of Doctors and Batchelors in Diuinitie.

<sup>a</sup> See their addition to the first part of the Admon. and T.C. Lib. 2. page 29.

The 19. sc. blance.

b Gerlach. in Hyper. Dan. Page. 3.

The Germane.

YEa, but our Sectaries misliked not onely degrees in the Vniuersitie, but in the Ministeriall also. For the prooffe hereof I refer you to the expresse words of <sup>b</sup> Gerlachius a learned mā of Tubing. Lices (saith he) titulos, &c. Although thou beholdest with disdain (as it were from above) the titles & orders, after the fashion of the Hypocrites & Anabaptists: yet with a vaine perswasion of knowledge & foolish arrogancie, whereby thou contemnest our Countrymen in respect of thy selfe, and doost challenge especiall knowledge to thee and thy fellowes onely: Plus turgas quam omnes Doctores et Superintendentes nostri: Thou swellst more with pride then all our Doctors and Superintendents. And what cometh into thy minde, that thou shouldst caill at the degrees of Ministers, as though it were not lawfull to ordaine such degrees for the building & government of the Church? Did not God himselfe in the olde Testament, appoint cheefe Priests and Leuites? and in the New Testament, gaue hee not some Apostles, some E-uangelistes, and some Pastors and Doctors? You see heere that the Anabaptists contemned our Superintendents & bebel with disdain their Titles and Offices.

The Englishman.

The Titles and Offices of Arch-bishoppes, and Bishops,



Bishops, are more auncient and necessarye, then the Titles and Offices of Superintendents are: for the Apostle Peter did (as Clemens hath obserued) appoint in <sup>a</sup> euery Prouince, one Arch-bishop, whome all other Bishops of the Prouince should obey. And we reade that *Dionysius Arcapagita* was <sup>b</sup> Archbishoppe of Athens, and appointed thereunto by Saint Paul: that *Timothee* was <sup>c</sup> Bishoppe of Ephesus: that *Titus* was <sup>d</sup> Bishop of Creta: that Saint John <sup>e</sup> gouerned the Church in Asia, after his returne from *Pathmos* that *James* was <sup>f</sup> Bishoppe of Ierusalem: that *Polycarpe* was <sup>g</sup> Bishoppe of *Smirna*: that *Demetrius* was <sup>h</sup> Bishoppe of *Alexandria*: that Saint *Cyprian* was <sup>i</sup> Bishoppe of *Carthage*: that Saint *Gregory* was <sup>k</sup> Bishop of *Pontus*: that Saint *Chrysostome* was <sup>l</sup> Archbishoppe of *Constantinople*: that *Theodore* was <sup>m</sup> Bishoppe of *Cyprus*. And in *Elutherius* his time which was Anno Dom. 180. when this Realme was first conuerted to Christianitie, there was (as Maister Fox <sup>n</sup> acknowledgeth) appointed in the same, three Archbishops and 28. Bishops. All which notwithstanding, the fauourites of the new fangle-faction, would haue (instead of Arch-bishops) an equalitie of Ministers. If you wi' restore the Church (say the Admonitors) to his auncient Officers, this you must doe, instead of an Arch-bishoppe or Lord Bishoppe, you must make equalitie of Ministers. Yea, the learnedst of them is not ashamed to write, that Archbishops and Bishops are new Ministeries neuer ordained by God.

<sup>a</sup> Clemens in Compediario Christiana Religion.  
<sup>b</sup> Volusus epist ad Nichol. I.  
<sup>c</sup> Chrysost. in 1. Timoth. 5.  
<sup>d</sup> Chrysost. in 1. Tit.  
<sup>e</sup> Euseb. lib. 3. cap. 23.  
<sup>f</sup> Euseb. lib. 2. cap. 23.  
<sup>g</sup> Tertul. de Precept.  
<sup>h</sup> Euseb. lib. 6. cap. 1.  
<sup>i</sup> Cyprian. lib. 4. Epist. 3.  
<sup>j</sup> Euseb. lib. 7. cap. 14.  
<sup>k</sup> Theod. lib. 3. cap. 28.  
<sup>l</sup> Theod. epist ad Leon.  
<sup>m</sup> Tom. I. page 146.  
<sup>n</sup> T. c. lib. 2. page. 438.

The Germaine.

Although the Anabaptists pretended the forenamed equalitie, yet they sought Dominion, & laboured onely to pull the rule from others, that the rule might haue bene in their owne handes, and that they onely might haue borne the sway.

The 20. sc-  
blance.  
<sup>p</sup> Gerlachius, in Hyper. Dan. page. 30.

*The Englishman.*

That our Puritanes doe the like, I prooue it by the late  
\* In his defence of the answer to the Admonition, page 459. **A**rchbishops experience. You desire (saith \* hee) *this equalitie, not because you would not rule (for it is manifest that you seeke it moste ambitionly in your manner) but because you condemne and disdain to bee ruled, and to bee insubiection. Indeepe your meaning is (as I said before) to rule and not to be ruled, to doe what you list in your seuerall cures, without controlement of Prince, Bishoppe, or any other. And therefore pretending equalitie, most disorderly you seek Dominion. I speake that I knowe by experience in some of you.* But let vs see what other speeches they deliuered against your ecclesiasticall Magistrates.

The 21. sentence.  
 b Gerlacius in Hyper, Dan, Page, 30.

*The Germaine.*

**W**hat needes so many wordes? b Gerlacius telleth you, that they disdained them, scorned them, & rayled on them.

*The Englishman.*

\* See their Booke intituled Hay yee any worke, page. 14. 15. 20. 21

Yea, but they haue not come neere our Puritanes in this point. I will acquaint you with some of their speeches which they haue belched out against the Reuerend Fathers of our Church. They \* blush not to say, that Archbishops and Bishops are superfluous members of the body of Christ: that they maime and deforme his body, making it by that meanes a Monster: that they are unlawfull, false, and bastardly gouernours of the Church: that they are ordinances of the Deuill: that they are in respect of their places, enemies of God: that they are Petty Popes, pettie Antichristes, Bishops of the Deuill: that the lawes that maintaine Archbishops & Bishops, are no more to be accounted of, then the lawes that maintaine stewes: & that the true church of God ought to haue no more to doe with them & their Synagogues, then with the synagogues of Sathan. But not to interrupt your speech any longer, what was the cause that the Anabaptists rayled on your church-gouernors?

*The Ger-*

The *Germane*.

S<sup>V</sup>rely \* because they endenoured to bring them to con-  
formitie by compulsion.

The *Englishman*.

By the orders of our Church, and lawes of the Realme, there is required of our Ministers a subscription to his Majesties lawfull authority in causes Ecclesiasticall, to the Articles of Religion, to the Booke of Common Prayer, and to the orders, Rites & Ceremonies of our Church.

Now because our Church-gouvernours do (according to their ducie) deprive those of their livings, that refuse to subscribe heerunto: The *Puritane*s doe complaine of rigor, and reuile Gods high Priest, which Saint <sup>b</sup> Paul <sup>b</sup> *1 Cor. 23. 5.* repented hee had ignorantly done, though that high Priest was an vsurper.

I confesse indeede that they haue yeilded to subscribe to <sup>c</sup> the *Articles of Religion*, and to the *Kings* *supremacie*, <sup>c</sup> See their position to the King. but this is not sufficient: for it is a thing too manifest, with what libelling and rayling, the forme of our Seruice, of our Ceremonies, of our apparell &c. hath beene depraued and shamefully slandered by these factious Sprits. They haue blazed and diuulged abroad (as shall heereafter be shewed more at large) that the *Communion Booke* was culled and picked out of the *Popish dunghill*, the *Mass Booke*: that it is *Papisticall*: that it were better to conforme our selues in outward thinges to the *Turkes*, then to the *Papists*. It behooueth therfore the reverend Fathers of our Church, to compell them to subscribe, not onely to the *Articles of Religion*, and to the *Kings* *supremacy*, but to the *Communion Booke* also, and to the *Discipline* of our Church.

Neyther ought they to thinke, that they are too rigorously dealt withal, if that they be compelled & vrged to shew their conformitie in all thinges; seeing that the same course is taken in all other Churches for the repressing of schisme. To insist onely in one particular, whosoever is

The *22. 38.*  
blance.

\* Bulling. ad-  
vers. anabap.

Vol. 19. 95.

242.

<sup>a</sup> Vide leges Geneuens. <sup>Pol. 3.</sup> made Minister at Geneva, he sweareth to keepe <sup>b</sup> all their Ecclesiasticall ordinances. Yea, we reade <sup>c</sup> that Maister Calvin procured a generall oath to be taken through-out the whole Citie of Geneva, for the approbation thereof. Now why should not our Reuerend Bishops haue as free libertie to doe the like? But tell mee, did not your Anabaptists require a secret subscription of their followers?

*The Germane.*

<sup>e</sup> Sleidan, L. 6. Yes, although they would not yeild their conformitie with vs in obseruing the good lawes and ordinances of our Church: yet priuatlie (as <sup>f</sup> Sleidan reporteth) they gaue their mutuall faith, and oath each to other.

The 23. s<sup>c</sup> blance.

*The Englishman.*

<sup>a</sup> Anno. Dom. 1588.

<sup>c</sup> Anno Dom. 1589.

SO haue our Sectaries also required a secret subscription vnto such a new forme of Discipline, as <sup>T. C.</sup> with his adherents (after many meetings, plotting and ploddings) had deuised. To verifie what I haue sayd, at a <sup>d</sup> Conuenticle in *Conentry* they subscribed vnto the practice of the greatest part of their platforme. And at a <sup>e</sup> Conuenticle in *Cambridge* (where they corrected, altered, amended and perfected their Booke of Discipline) they voluntarily agreed amongst themselves, that so many as would, should subscribe to the said Booke. Yea, in their Booke of pretended holy Discipline, it is ordayned, that the Ministers shall admit none to the holy Communion, except they submit themselves to their Discipline.

Thus you see that although our Sectaries refuse to subscribe to the good orders of our Church: yet they themselves require a subscription, both of the Clergie and the Laytie. But I pray you, what were the things which they refused to subscribe vnto? were they matters substantiall, or accidentall and ceremoniall?

The 24. s<sup>c</sup> blance.

<sup>a</sup> Zuinglius de Baptis, m.

*The Germane.*  
What need you aske me this question? Maister <sup>f</sup> Zuinglius telleth you, that they went about inno-

NATIONS

nations of their owne private authoritie in these Churches, where the Gospel is truly taught, and that in externall things. <sup>a</sup> Againe, he calleth them authors of contentions, <sup>a</sup> Zuinglius in Entesust, and troublers of the Church, because they stroue about externall matters. Maister <sup>b</sup> Bullinger also proueth them to be contentious, because they troubled and diuided the Church for externall matters: grounding his argument vpon these wordes of Saint Paul: <sup>c</sup> If any man lust to be contentious, wee haue noe such custome, neyther the Churches of God. <sup>1. Cor. 11. 16</sup>

The Englishmen.

Our Puritans likewise dissent from vs in things accidentall and ceremoniall: As for example, the Cap, the Surplesse &c. are (as both <sup>d</sup> Peter Martir, and <sup>e</sup> Theodore Beza doe confesse) adiaphora, that is, things in their owne nature indifferent: and yet neuer-thelesse, wee haue many Ministers in England; that are of so peruerse a nature, as that they will rather loose their liuinges, and for-sake their callings, then weare them. But in so doing, what doe they else but make knowne to the world their insolencie and folly? For (as Doctor <sup>f</sup> Whitaker, de Ecclesi. con- trouers. 2. quest. 4. in respons. ad Bel- limum arg. <sup>g</sup> In rebus adiapho- ris non improbandum esse communem ecclesie consuetudinem concedimus, & eam improbare, insolens & insanum esse dicimus cum Augustino: Wee graunt that the custome of the Church, is not so to be disallowed in things in- different, yea, wee auouch with Saint Augustin, that it is insolency and meere madnesse to disallowe the same. But proccede.

The Germans.

Having shewed their dealing with our Arch-ministers: it remaineth that now I come to their practises against our inferiour Ministers, the learned and obedient Clergy of the Church in Germanie.

The

*The Englishman.*

What did they quarrell with them too?

The 5. sc-  
blance.\* Bulling. Fol.  
1. 11. 18.*The Germane.*

YEs, they bitterly inueighed against them, saying, <sup>a</sup> *that they were not ordinarily & lawfully called, because they were not called by the common people.*

*The Englishman.*h Admon. 1.  
Fol. 1.\* T. C. Lib. 1.  
page. 35. Lib. 2  
page. 121.  
122. 125.  
126. 229. &c.

Our Admonitors say likewise in plaine termes, that we <sup>b</sup> *haue neyther a right Ministerie of God, nor a right gouernment of the Church. And they doe also with your Anabaptistes pretend this to bee a speciall greouance of theirs: namely, that the common people of euery congregation may not elect their owne Ministers. Yea, reade these places, of T. C. his writings, and you shall see what a plausible course hee taketh, to winne the fauour of the vulgar sort. He telleth them that they are iniured in many things, and intituleth them to a great interest in sundry Church-matters, viz: that they ought to choose their Ministers: that imposition of handes should bee in their names: that the censures of the Church should be executed with the peoples consent, &c. But what other things haue you obserued in these your quarrelsome Sectaries?*

*The Germane.*The 26. sc-  
blance.d Bulling. ad-  
uers. Anabapt  
Fol. 13. 102.

THEY cried out against beneficed men, and said, that they had <sup>a</sup> *stipends & laboured not: that they were ventris Ministri, Ministers of the belly: and that they could not teach truly, because they had great livings,*

*The Englishman.*\* 1. Sai. 56. 10.  
Ezekiel, 3, 10

Soe doe our Sectaries likewise beate the Pulpit, and crye out against Non-residents, & double beneficed mē, and tell the people, that they are <sup>a</sup> *Idoll Shepherds, dumbe Dogges, no Ministers: and that they doe sleepe, but not feede their*



## The Picture of a Puritane.

their flockes. And this they doe, not to reforme them, (for they speake it vsually behind their backes) but to defame them: not to promote the Gospell, but to bring them into hatred with the people, that thereby they themselves may the rather preuaile in their enterprises.

I would not haue you thinke, that I allowe eyther of *dumbe and greedy Dogges*, which the sacred<sup>a</sup> Scriptures doe disallowe; or of negligent Preachers, whome<sup>b</sup> Gods word also doth condemne; or of Non-residents, whome the<sup>c</sup> Cannons of counsels, the<sup>d</sup> Cannons of the Apostles, and the<sup>e</sup> Canon-lawe doth reprove: but I onely dislike their *Anabaptisticall* manner of Preaching, viz. Their speaking against the sinnes of Magistrates, when there are none in presence: and their girding at their fellowe-Ministers, when there is not a Minister in their congregation besides themselves. This (I take it) is not that right diuiding of the word, which Saint Paul commendeth to Timothy: this is not that giuing vnto every one his portion and meat in due-season; which the Minister of the Gospell, as a faithful dispenser, and steward in the Lords house, ought to knowe. But why did your *Anabaptists* thus crye out against beneficed men?

<sup>a</sup> Ier. 48. 10.

Isai. 62. 6.

Mat. 20. 28.

1. Peter. 5. 2.

<sup>b</sup> Concl. chal-

cedon, can. 10.

concl. Con-

stantinopol.

can. 24.

<sup>c</sup> concl. Sardi-

ens, can. 14.

<sup>d</sup> canon. 18.

<sup>e</sup> Apost.

<sup>f</sup> Distinct. 39.

can. Si quis vult

etc.

### The Germaine.

The onely thing which they syled at, was that the Pastors might be expelled, that so they might succede them. They teach<sup>g</sup> (saith Zuinglius) that such can-  
not preach the Gospell sincerely, which haue benefices: but  
their hope is to haue the true Pastors expelled, that they may  
succede in their places: and yet they publicly protest, that  
they seeke for no lining.

<sup>g</sup> Zuinglius in  
Ecclesiast.

### The Englishman.

There were a thousand of our Ministers that exhibi-  
ted a supplication to the KINGS Maiestie, and therein  
craved, that double beneficed men should not be suffered  
to hold, some two, some three benefices with cure.

F

This



<sup>1713</sup> This their Petition I greatly misliked not: for I am not ignorant, how that it was decreed by the auncient Fathers assembled at the Councell of *Chalcedon*, that noe man should bee ordayned Minister of two severall Churches, in two severall places. I will giue you thei<sup>r</sup> wordes: <sup>a</sup> *Let no man be ordained Minister of two severall Churches, in two severall Citties: but let him remaine in that, unto which he was first called. And if for vaine glorie hee shall afterwards goe to a greater Congregation, let him immediately be recalled to his first charge, & in that onely exercise his Ministerie. But if one be called to an other charge, let him simply giue over the former, and haue no interest in the same.*

<sup>a</sup> Con. chalcedon.  
can. 10.

That which I misliked, was the *Anabaptist* call intent of some of them, who (to my knowledge) set their hands to the said Supplication. I am in good hope (said one of them) that double and triple ben<sup>eficed</sup> men shall now by our meanes be remoued, and that others of our fellowe-Ministers (he meant his factious fellowes) shall succede them. But to leaue this particular, did they not seeke to take away their good name, as well as their liuinges?

The 28. s<sup>e</sup>-  
blance.

The Germaine.

YEs, they cried out against our Ministers in *Germanie*, and said, that they did not themselves those shinges, which they taught vnto others.

<sup>b</sup> See their Po-  
sition to the  
King.

The Englishman.

So doe our factious Ministers likewise beare the world in hand, that all Ministers besides themselves, <sup>b</sup> doe seeke onely their owne quiet, profit and credit in the world. But what was the cause I pray you, that your *Anabaptists* did thus reuile, back-bite, and slander your Ministers?

The Germaine.

SVrely, it was onely because they opposed themselves Sagainst them, and their factious proceedings. And this

this made *Zuinglius* (being to enter the lists against them) to say thus: \* *Scio quibus conuictis et quantis furoribus illorum hic me exponam: I knowe to what reproaches and to how great rages of theirs I make my selfe subiect. And againe: Although they maruelously slander vs, and dayly with new clamours reuile and backe-bite vs, yet will I neuer leaue off the defence of the truth, before their contumacy be made knowne to all men.*

\* *Zuinglius de Baptismo.*

*The Englishman.*

The selfesame cause moued our Sectaries also to reuile, backe-bite, and slander our Ministers. I will not name the slanderous reports, the vnchristian taunts and contumelies that *Martin Mar-prelate*, the *Displayer of men in their colours*, *Doctor Somes Painter*, and other blacke-mouthed *Puritans*, haue laden the faithfull Seruants of God with. Take a view onely of *T. C.* his Bookes, and you shall finde that hee vttereth almost nothing else, but speeches of disdayne and reproach. The especiall grace hee had in writing, was in bitter inuectiues against a Reuerend man, whome hee ought to haue reuereced.

How often doth he report *Master Doctor* in one \* book, in contempt eyther of the degree, or of the person? 370. times is the least. And for this very cause doth the said learned \* *Doctor* compare the *Puritans* to your *Anabaptists*. His wordes are these: *Those that be in the Ecclesiasticall estate (and desirous to keepe the peace of the Church) I haue so admonish, that they be not discouraged from doing their duties, because of the slanderous reports, & vnchristian taunts & contumelies, that our vnquiet bretheren lade them with: knowing that it hath been the vsuall practice of all Sectaries and especially of the Anabaptists. But to proceed, to what end did they thus slander them?*

<sup>b</sup> *In his first*  
<sup>c</sup> *repy.*  
<sup>c</sup> *Doctor Whit-*  
*gift in his pre-*  
*face to the*  
*Reader.*

The 30<sup>se</sup>-  
blance.

<sup>a</sup> Zuinglius in  
Ecclesiast.

*The Germaine.*

**T**Heir end and porpose in slaundering and reuiling of their bretheren, was (<sup>a</sup> as Zuinglius testifieth) to winne credit vnto them selues, and to discredit those that set them selues against them.

*The Englishman.*

At the selfe same marke haue our rayling Sectaries aymed. But tell me, why did your Sectaries seeke to winne credit vnto them selues?

The 31<sup>se</sup>-  
blance.

<sup>b</sup> Bulling, ad-  
uers. Anabapt

*The Germaine.*

**W**Hy? Sureiy, because (as <sup>b</sup> Bullinger recordeth) they attributed much vnto themselves, and pleased themselves verie well: but other men they condemned, and therefore their mindes were full of pride, and contempt.

*The Englishman.*

Your Anabaptists come not neere our Sectaries in Pride and contempt: for euerie young vpstart doth think himselfe to bee farre wiser, then the grauest man in the land. They did not long <sup>c</sup> since, single themselves from their fellowe labourers in the Countrey, and thought them not worthy to be acquainted with their enterprises. None (forsooth) but such as were of their <sup>d</sup> owne humor were called to their assemblies, or rather conuenticles. But what do I mention their contempt of their fellow Parish-priestles? They are so full of seditious singularitie, and ouer-weening contempt, as that they contemne the reuerend Fathes of our Church, and grudge that Bishops are allowed to be of the vpper house of Parliament. The Authour of the Humble motion wisheth, that in <sup>e</sup> stead of the Bishops there might be present in the Parliament-house, some wise (they account Bishops fooles) and grane Ministers of especiall gifts and learning, sorted out of all the land &c.

<sup>c</sup> When they  
conferred a-  
bout the Peti-  
tion to the  
Kings  
Majesty.

<sup>d</sup> Pares cum-  
paribus facili-  
us congregan-  
tur.

<sup>e</sup> Humble mo-  
tion, Page. 52.

*The*

*The Germaine.*

The 32. sē-  
blance.

**Y**Ea, but our *Anabaptists* were so arrogant, as that they bragged, that they would defend their cause, not only with words, but with the shedding of their blood also.

*The Englishman.*

So haue our Sectaries too. *Certaine of the thinges (say they) which we stand vpon, are such, as that if euery haire of our head were a life, we ought to afford them for the defence of them.*

*T.C. Reply  
page. 5. sēd.  
vlt.*

*The Germaine.*

Your Sectaries (I see) were verie audacious; but yet ours did farre surpasse them.

*The Englishman.*

Wherin I pray you?

*The Germaine.*

The 33. sē-  
blance.

**A** Great number of ours assembled themselves together, and set downe (as *Sleidan* witnesseth) certaine thinges which they required the Princes and Magistrates of the Prouinces of *Germanie* to reforme. Did your Sectaries euer attempt the like?

*Sleidan Lib.  
5.*

*The Englishman.*

Yes, to the number of more then a thousand of our Ministers, all groaning as vnder a common burden of humane rites and ceremonies, did not long since humble themselves at his Majesties feet, to be eased and releived in this behalfe: and set downe likewise (as your *Anabaptists* did) certaine points, which they required his Majestie to reforme. But to proceed in order, did any of your Ministers joyne with your *Anabaptists* that were before conformable to the orders of your Church?

*The Germaine.*

The 34. sē-  
blance.

**Y**Es, it hapned, that one *Bernard Rotman* (who before had preached against them) fell away from the

*Sleidan Lib. 10.*

## The Picture of a Puritane.

truth, and began to shew himselfe a fauourer of their opinions: which thing gaue so great encouragement vnto them, as that they challenged the sound Preachers to disputation.

*The Englishman.*

*a In their Petition to the King.*

It hapened also amongst vs, that diuers Ministers, who (as they themselves haue confessed) had subscribed to the orders of our Church, fell away from their former loue, and liking therof, and joyned with the Puritane-faction. But you tell mee, that your *Anabaptists* did challenge your Preachers to dispute with them: was there any publique disputation graunted them?

The 35. sentence.

*The Germaine.*

**N**O, and for this cause they greatly complayned and cryed out, that the truth was oppressed: that innocent and Godly men which would haue had all things reformed according to the word of God, could not be heard nor haue libertie to speake: and that Maister *Zwinglius* stopped their mouthes, and defended his cause, not by the word of God, but by the authoritie of the Magistrate.

*The Englishman.*

*b See their Book intituled the State of the Church of England. Page. 38.*

*b* So doe our Sectaries likewise crye out, that the *Clincke, the Gate-house, the White-lyon, and the Fleet*, haue bene our onely arguments, whereby wee haue proued our cause these many yeares. But I pray you did your Ministers conferre with your *Anabaptists*? did they vse no meanes to reclaime them?

*The Germaine.*

Yes, although there was no publique disputation graunted them, yet did they conferre with them from time to time, therby to reclaime them from their errors.

*The Englishman.*

I pray you what kinde of arguments vsed they?

*The Ger.*

The *Germaine*.

Truely, instead of sound and substantiall arguments, they vsed sophisticall fallacies.

The *Englishman*.

I doe thinke that your *Anabaptists* doe not come neere our *Puritans* in this point.

The *Germaine*.

Why doe you not thinke it?

The *Englishman*.

Because our *Puritans* doe thinke, that they haue Logicke enough, when they haue read and conned ouer *Ramus* his Logicke: and so consequently, they often vse fallacies, before euer they be aware. They cannot (forsooth) endure to read *Aristotles* golden Booke de sophisticis Elanchis.

The *Germaine*.

What are some of your Students trained vp in *Peter Ramus*?

The *Englishman*.

Yes, as it was the wisdom of the King of *Babylon*, to take young Children of *Israell*, whome hee might teach the learning and tongue of *Chaldea* rather then their olde men: so it is the wisdom of some *Ramisticall* Tutors, to season our greene vessels with this liquor of *Puritanisme*, that they may keepe the taste thereof while life remaineth. But not to interrupt your Speech, what fallacies vsed they?

The *Germaine*.

The 36. sentence.

They vsually reasoned *ab eo quod est secundum quid*, *ad id quod est simpliciter*.

The *Englishman*.

I must intreate you to expresse your minde more plainly, that I may vnderstand your meaning.

The *Ger*.



*The Germaine.*

My meaning is this, they vsually reasoned after this manner: *Such and such things were not in the Apostles aduers, Ana- 1 days: therefore they ought not to be in these dayes.*

*The Englishman.*

13.

This fallacie hath been the originall and Wel-spring of many both olde and new schismes: of olde, as of them that called themselues *Apostolicos*, and of the *Aerians*: of new, as of the *Anabaptists*, *Brownists*, *Puritanes*, and others. To insist onely in the *Puritanes*, we must (say<sup>b</sup> they) haue Surplesse denied by Pope Ardian: Interrogatories ministred to the Infant: God-fathers and God-mothers brought in by Higinus: holy Fonts inuented by Pope Pius: crossing & such like pieces of popery, which the Church of God in the Apostles time neuer knewe: and therefore they are not to be vsed.

<sup>b</sup> Admon. I.  
Page. 105

The 37. s<sup>e</sup>.  
blance.

<sup>c</sup> Arist. de sophistici.  
Elench Lib. 1.  
cap. 5.

*The Germaine.*

**O**Vr<sup>c</sup> *Anabaptists* vsed an other erroneous kinde of reasoning, which *Aristotle* calleth *To en arche aiteisthai*: which is, when a man frameth vnto himselfe certaine principles of his owne deuising; grounded neyther vpon authoritie, neyther yet vpon substantiall reason, and then vpon the same will conclude his purpose.

*The Englishman.*

This fallacie hath also been the foundation of many both olde and new schismes: of olde, as of the *Aerians*, who forsooke the Church, because therein were some things vsed, which Heritickes had abused: of new, as of the *Anabaptists*, *Brownists*, *Puritanes* and others.

To insist againe in the *Puritanes* onely, they commit this fallacie in vsing these two false Principles: the one, when they say that to be inuented by the late Popes, which was not inuented by them: the other, when they say, that nothing may be vsed in the Church of Christ, which is vsed in the Church of Rome.

To



To begin with the first, they commit this fallacie, when they say, that the *Surplesse* was devised by Pope Adrian: for the Godly Fathers of the Church, in the purest estate thereof, haue left it in writing, how that the Ministers in their times did vsually put on white garments, in the execution of diuine Seruice, and in the celebration of the blessed Sacraments. For prooffe heereof, I referre you to Saint <sup>a</sup> *Chrysostome*, to Saint <sup>b</sup> *Ierome*, and to the <sup>c</sup> Council of *Carthage*, at which were present, two hundred and fourteene Bishops.

But what do I mention these times? it was vsed in the very dayes of the Apostles, as is aparant by the testimonie of *Hegeſippus*, who (as Saint <sup>d</sup> *Ierome* saith) *liued neere the Apostles time*. His testimony is this: <sup>e</sup> *when Iames, who was fir-named Iustus, went into the Temple, he was f appareled with a linnen, not with wollen vesture.*

Againe, they commit this fallacie, when they say, that *God-fathers & God-mothers* were brought in by *Higinus*: for they were in <sup>g</sup> *Dyonis. Areopagita* his time, who liued in the time of the Apostles; & they haue continued in all pure times since, as appeareth by sundry learned <sup>h</sup> writers.

They do also commit this fallacie, when they say, that *croſſing in Baptisme* is a piece of *Poperie*: for it was vsed in the Church of God, within the compasse of three hundred yeares after Christ: which was long before the Myſterie of iniquitie bid begin to worke: and hath beene vsed in the Church of God euer since.

For the justifying of what I haue said, I referre you to the writings of <sup>i</sup> *Tertullian*, <sup>k</sup> *Iustine Martyr*, <sup>l</sup> *Cyprian*,

G

*ſurrectione carnis*, *chryſoſt. in Pſal. 14*. <sup>m</sup> *Cyprian lib. 1. piſt. 6. Auguſt. epiſt. ad Bonifacium et lib. de Reſtitud. Catholica conuerſationis. Iſidor. de officiis eccleſiaſt.*  
<sup>n</sup> *Tertull. de corona milietis lib. 3. aduerſus Marc. 1.* <sup>o</sup> *Iuſtin. Martyr ad Orthodox quæſt. 1. 18.* <sup>p</sup> *Cyprian. epiſt. 56. ad Thiburtianos et in lib. de unitate Eccleſie.*

<sup>a</sup> Chryſoſt. ad Populum Antioche *Hum. 6.*  
<sup>b</sup> Hieron. Lib. 13. in Ezchiel. 44. et in Lib. 1. aduerſ. Pelagium cap. 9.  
<sup>c</sup> conſeil. Carthagineſ. can. 46.  
<sup>d</sup> Hieron. de ſcriptonib. Eccleſiaſt.  
<sup>e</sup> Hegeſip. lib. 5. *Comment.*  
<sup>f</sup> *Linea non linaea veſte in ducebatur.*  
<sup>g</sup> Dyonis. Areopag. lib. 7. de Eccleſiaſt. Hierarchia.  
<sup>h</sup> Tertul. aduerſ. Marcionẽ lib. 3. *Idem de præſcrip. aduerſ. hæreticos et in lib. de re-*

<sup>m</sup> Orig. *serm.* <sup>n</sup> Origen, <sup>n</sup> Gregorie Nizen, <sup>o</sup> Basil, <sup>r</sup> Ambrose, <sup>r</sup> Ieromi,  
<sup>s</sup> in *diuers. et* <sup>r</sup> Rabanus & <sup>c</sup> Goulart. But what do I cite these Fathers?  
 in *psal.* 38. <sup>b</sup> Dionysius Arcopagita, who lived in the Apostles time,  
 maketh mention of the crosse in Baptisme.

<sup>n</sup> Gregor. Niz. The Petitioners also committed this fallacie, when they  
 in *oratione ad-* tolde his Majestie that <sup>n</sup> the restraint of *Mariage* is a  
*uersus eos qui* Popish Cannon: for it is a Cannon of an auncient Prouin-  
*different bap-* ciall <sup>r</sup> Synode, which was confirmed in the sixt generall  
*tyismum.* Synode held in Trullo.

<sup>o</sup> Basil. *de spi-* But to come to their second Principle, they do (I say)  
*ritis sanctis.* commit the fore-named fallacie, in vsing a second false  
*cap. 27* Principle, viz: when they teach, that we may not use that in

<sup>r</sup> Ambros. *in* our Church, which is used in the Church of Rome. How  
*ladiis qui mis-* false this their Principle is, I appeale to <sup>r</sup> Calvin <sup>r</sup> Iunius,  
*eris instituitur.* <sup>q</sup> Hierom. *in* <sup>r</sup> Peter Martyr, <sup>b</sup> Gualther, and all other writers of note.

<sup>r</sup> Rabanus *lib* Yea, one of their owne principle writers ouer-throw-  
*4. de institut.* eth this their common Principle. These are his expresse  
*clericor. cap. 5* words: <sup>c</sup> If amongst the filth of their heresies, there may be  
<sup>r</sup> Goulart *in* found any good thing (as it were a graine of good corne in  
*cyprianum.* a great deale of darnell) that we willingly receiue, not as  
<sup>r</sup> Dyonis. *Ar-* theirs, but as the Iewes did the holy Arke from the Phi-  
*opag. de eccle-* listines, whereof they were vniust owners. For heerein it is  
*siast. Hierarch* true that is said: the sheepe must not lay downe her self, be-  
*cap. de baptis-* cause she seeth the Wolfe cloathed with it. Yea, it may come  
*ma.* to passe, that the Synagogue of Sathan, may haue some one  
<sup>u</sup> see their *Pe-* thing at some time with more conuenience, then the true and  
*ssion to the* Catholike Church of Christ. Such was the ceremonie of  
*King.* pouring water once onely upon the Child in Baptisme used  
<sup>x</sup> Synod. *120-* with vs, and in the most reformed Churches: which in some  
*dicea. can. 52.* age was used by those of the Eunomion heresie.

<sup>y</sup> Caluini *in* Loehere, I haue wounded their Goliath with his owne  
*Exod. cap. 23,* sword. Let vs goe on.  
*Genf. 24.* <sup>z</sup> Iunius *in*  
*Academ.*

<sup>a</sup> Peter Martir *in an Epistle* to Hooper,

<sup>b</sup> Gualther *de N. and M.* <sup>c</sup> T. C. in his *Epist. prefixed before his second Booke,*

The Ger-

The Germaine.

THE Anabaptists vsed a third fallacie, which <sup>a</sup> Aristotle calleth *to para(10) to me aition*, or *aition tichenai*, that is, <sup>a</sup> *anist, de sophist. Etench. Lib. 1. cap. 3.* the taking of that for the cause of a thing, which is not the cause. For they reasoned (as both <sup>b</sup> Bullinger & Zuinglius doth report) on this manner: your Ministers cannot teach truly, because they haue great sinings.

The 38. se-  
blance.

<sup>a</sup> *anist, de sophist. Etench. Lib. 1. cap. 3.*  
<sup>b</sup> Bulling. aduers. Anabap-  
t. Zuinglius in Ecclesiast.

The Englishman.

Our Puritanes haue committed the same fault in sundry places of their writings: as namely, when they cōdemne Surples and other particulars, because (as they say) <sup>d</sup> *Admon. pag. 241. sect. 2.* they worke discord, and do hinder the preaching of the Gospel, when as the apparell is not the cause thereof; but it is the sinister affection, the contentious minde, the peruerse and the rebellious nature of man.

Againe, they vse this fallacie, whē they say that <sup>e</sup> *Admon. pag. 42. sect. 2.* Ministers do now run, and ride for benefices, and by unlawfull sute and buying, preuent other suters, because the congregation <sup>3.</sup> hath not authoritie to call Ministers: For it is not the fault of the calling, but of the man.

And againe, the Booke of ording of Ministers and Deacons set forth by this Church of England, requireth, that whosoever isto be admitted into the ministry, should be so tryed both for learning and life, as Saint Paul requireth 1 Timoth. 3. and Titus 1. Now the <sup>f</sup> *Admō. pag. 16. sect. 1.* Puritanes do ascribe the neglect of this dutie to the rule appointed, as if wee should call the Law euill, because some Lawyers in their office doe swarne from it.

T. C. also played the Sophister, when hee condemned our prescript forme of seruice or Liturgie, <sup>g</sup> *T. C. reply. page. 104. sect. 3.* because (as he said) it maintayneth an unprenching, an vleraned, and unlawful ministerie, for it is not the prescript forme of seruice that maintayneth vleraned Ministers, noe more then it is the word of God that engendreth heresies.

But what other fallacie committed your Anabaptists?

The 39. (6-  
blance.

\* *arist. de so-  
phisticis e-  
lench lib 1.  
cap. 3.*

*The Germaine.*

**T**hey committed (as you may read in our *Germaine* writers) an other faulte in reasoning, which *Aristotle* calleth *sophisma para to epomenon*, that is, when eyther there is an erroneous consequence, or els none at all. They did licentiously wring, or wrest the Scriptures to serue their owne turne, and quoted many place of Scripture, from which they could inferre nothing by necessarie consequence.

*The Englishman.*

It hath been the trick of Heretickes & Schismatikes in all ages, to fill the margents of their Bookes full of places of Scripture, that by this meanes they might the more easily deceaue the simple people, and make them thinke, their whole Bookes to be Scripture and nothing els but Scripture; when as in deed they wrung from the Scripture that sence, which the wordes themselues would not beare.

To insist onely in our owne Schismatikes, they neyther care for *maior*, *minor*, nor conclusion, so they saye something. Take a view of their margents, & you shall see how vainely they haue painted them with shamefull abusing of the Scriptures.

\* *Admonition  
1. page, 192.  
Scil. 2*

To prooue that ministring of interrogatories to Infants is a *mocking of God*, and a *foolish* 107, they quote, *Galat. 6. 7.* Be not ye deceined: *God is not mocked: for whatsoever a man soweth, that shall he reape.*

\* *ibidem.*

To prooue that it is not in the God-fathers & God-mothers, to performe that which they promise, they quote *Rom. 7. 15.* I allowe not that which I doe: for what I would, that I doe not: but what I hate that doe I. And verse 18. for I knowe, that in mee, that is in my flesh, dwelleth no good thing: for so will is present with mee: but I finde no meanes to performe that which is good. And verse 21. I find then

then by the Law, that when I would doe good, euill is present with me.

To prooue that wee should not receiue the Communion kneeling, <sup>a</sup> they quote, Exod. 20. 5. Thou shalt not bowe downe to them nor worshipe them. <sup>a</sup> Admon. pag. 181. sect. 1.

To prooue that Ministers are not tyed to any forme of Prayer inuented by man, <sup>b</sup> they quote, 1. Timo. 1. 2. vnto Timothy my naturall Sonne in the faith, grace, mercy, and peace from God our Father and Christ Iesus our Lord. <sup>b</sup> Admon. pag. 77. sect. 3.

To prooue that Arch-bishops &c. and their Offices came out of the Popes shoppe, <sup>c</sup> they quote. Luke 16. 25. But Abraham said, Some remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus pained: now therefore is hee comforted and thou art tormented. <sup>c</sup> Admon. pag. 209.

To prooue that there ought to be an equality of Ministers <sup>d</sup> they quote in their Margent, 2. Cor. 10. 7. Looke yee on things after the appearance? If any trust in himselfe, that he is Christes, let him consider this againe of himselfe that as he is Christes, euen so are we Christes. <sup>d</sup> Admon. I. page. 124. sect. 1.

To prooue that Ministers should not weare Cappes, Gownes, &c. but that they should bee knowne by their voice, learning and Doctrine, <sup>e</sup> they quote, Math. 26. 48. Now hee that betrayed him, had giuen them a token, saying: whosoeuer I shall kisse, that is hee, lay holde on him. And verse 73. They that stood by said vnto Peter, surely thou art also one of the: for euen thy speech bewrayeth thee. <sup>e</sup> Admon. I. page. 153. sect. 1.

To prooue that tyranous Lordshipe, (as it pleaseth them to call it) cannot stand with Christes King-dome, <sup>f</sup> they quote, Math. 15. 23. But hee answered her not a word. Then came to him his Disciples, and besought him saying: send her away, for she cryeth after vs. And Luke 16. 15. Then he sayd vnto them, ye are they which iustifie your selues before men, but God knoweth your hearts. <sup>f</sup> In the preface of the Admonition.

To prooue that euery congregation had their Dea-

<sup>a</sup>Admon. pag. 114. <sup>con.</sup> they quote *Iohn 13. 27.* And after the supper, Satan entred into him. Then said Iesus vnto him, That thou doest, doe quickly.

<sup>b</sup>Admon. pag. 216. <sup>sec.</sup> 1. To prooue that ciuill offices, joyned to the Ecclesiasticall, are against the word of God, <sup>b</sup> they quote. *Luke. 9. 60. 61.* And Iesus said vnto him, let the dead bury the dead &c. And *1. Timoth. 6. 11.* But thou O man of God, flee these things, and followe after righteousness, Godlinesse, faith, loue, patience and meekenesse.

To prooue that no ceremonie, order, discipline, or kinde of gouernement may bee in the Church of God, which the Scripture hath not in particular set downe, <sup>c</sup> T. C. <sup>c</sup> quoteth *1. Cor. 10. 31.* Whether ye eate or drink, or whatsoever ye doe, doe all to the glory of God. with these & a thousand such like places, are their Margents pestred.

Now reduce euery one of these into a Syllogisticall forme, and you shall see many a ridiculous sequele.

#### The Germaine.

I see alreadie how ridiculous they are.

#### The Englishman.

Well then, proceed to another matter.

#### The Germaine.

The 40. <sup>se-</sup> blance.

<sup>a</sup>Arist. de So-  
phist. Elench.  
lib. 1. cap. 5.

**O**Vr Anabaptists vsed an other fallacie, which <sup>a</sup> Aristotle calleth *agnoia tou elegchou*: which is committed, when eyther the state of the question is changed, or when the aduersarie, in opposing, doth violate the lawe of opposition, and disputeth not *ad idem*. To make this plaine, *Zuinglius* tooke vpon him to defend, that some externall things, may be brought into the Church, which are not exprest in the Scriptures; and they replied, as if he had said, that some things necessary to saluation, might haue been brought into the Church, which are not in the Scriptures! For they alleaged, *Math. 13. 19.* To which



which reply of theirs, *Zuinglius* thus answereth: I speake <sup>a</sup> *Zuinglius de Baptismo.*  
not as you say me to speake, I speake onely of externall and in-  
different things, wherof there be many which are neyther  
commanded nor forbidde by any expresse word of God &c.  
and againe: for this that we speake of, is not necessarie vnto  
saluation, but it is externall &c.

*The Englishman.*

T. C. objected vnto the late Arch-bishope the <sup>b</sup> T. C. pag. 79.  
selfe same text for the selfe same purpose: to which ob- <sup>c</sup> scilicet. 61.  
jection of his, the fore-named reverend man answereth  
with *Zuinglius*.

The admonitors also to prooue that those things <sup>c</sup> Admon. pag.  
onely are to be placed in Gods Church, which God him- <sup>d</sup> 30. scilicet. 2.  
selfe in his word commaundeth, do quote, *Deut. 4. 2. Ye*  
*shall put nothing to the word which I commaund you, &c.*  
And *Deut. 12. 32. Whatsoever I commaund you, take*  
*heed ye doe it: thou shalt put nothing thereto.*

Thus you see, that whereas we defend that matters of  
order, gouernement and Discipline &c. may bee vsed in  
the Church, though they be not laide downe in the Scrip-  
tures: they alledge places against vs, which onely prooue  
that we must not in matters of saluation adde any thing,  
which may not bee gathered from the sacred Scriptures.  
But what other false arguments vsed they?

*The Germane.*

They drewe arguments from the authoritie of the <sup>e</sup> The 41. scilicet.  
Scripture negatively: for which cause <sup>f</sup> *Zuinglius*  
thus reprooueth them: You can finde no hole to escape at:  
for you foolishly reason negatively &c. And againe, you  
make the negative onely your foundation.

*The Englishman.*

A testimonie drawne from the authoritie of the Scrip-  
tures, holdeth (saith a late learned Logician) both af-  
firmatiuely <sup>g</sup> *A testimonio diuino valet ar-  
gumentum af-  
firmatiue &  
negatiue Kec-  
tem. lib. 3.  
System. logic.  
cap. 16.*



firmatiuely and negatiuely; but this maxime of his must be thus limited: *tenet in rebus substantialibus, non in accidentalibus*, that is, an argument drawne from the authority of the Scriptures, in reasoning about things substantiall, or matters of saluation and damnation, holdeth both affirmatiuely and negatiuely: as for example, *God hath not layd downe this or that thing in scripture, as a matter of saluation*: therfore it is not a matter of saluation. But an argument drawne from the authority of the Scriptures negatiuely, in reasoning about thinges accidentall or ceremoniall, is of noe force. And yet our Sectaries haue commonly vsed this kind of reasoning: for which cause our late <sup>a</sup> reuerend Arch-bishop compared them to your *Anabaptists*. But to leaue this particular, what other sophistrie vsed your *Anabaptists*?

<sup>a</sup> In his defence of the answers to the Admon. page 590. 591.

*The Germaine.*

What other? Truly, they imitated the Deuill that graund Sophister.

*The Englishman.*

The Deuill? Wherin I pray you?

*The Germaine.*

When the Deuill had taken vp Christ into the holy Cittie, and had set him on a pinnacle of the Temple, he began to dispute with him, saying: <sup>b</sup> *If thou be the sonne of God, cast thy selfe downe: for it is written, that he will giue his Angels charge ouer thee, and with their hands they shal lift thee vp, least at any time thou shouldest dash thy foote against a stone.*

<sup>b</sup> Math. 4. 5.

Loe, heere the Deuill tooke vpon him to prooue, that Christ could not possibly breake his neck, though hee should throw himselfe head-long from the pinnacle of the Temple. The place which he aleged for the prooue ther-  
of

of, is that place of the Psalm, *Hee shall give his Angels* Psal. 91. 11  
*charge over thee to keepe thee in all thy waies*; that is, so  
 long as thou keepest thy selfe within the wayes of thy call-  
 ing, so long shall my Angels preferue thee.

Now compare these two places together, and you shal  
 see, that the Deuill quoted the Scriptures very Sophisti-  
 cally and subtilly: alleading onely so much as serued  
 for his turne, and leauing out that which made against  
 him, viz: *to keepe thee in all thy waies.*

*The Englishman.*

And did your Anabaptists the like?

*The Germaine.*

YES, as appeareth by this speech of<sup>b</sup> Zuinglius: *They*  
*haue nothing else in their mouthes, but onely this: docete*  
*et baptizate, teach and baptize. Behold (say they) the com-*  
*mandement of Christ. In the meane time they doe not mark,*  
*nay indetde they will not marke, that the same thing which*  
*they so much crye vppon, doctrine, is afterward also set after,*  
*when as he saith, docentes eos seruate. &c. And againe:*  
*we haue the word of God more cleert and plaine then yours,*  
*which is, teaching you to obserue all thinges which I haue*  
*commaunded you, and these words are put after and not be-*  
*fore Baptisme.*

The 42. sc-  
 blance.

<sup>b</sup> Zuinglius de  
 Baptisme.

*The Englishman.*

Our Admenitors vsed the same Diabolicall Sophist-  
 rye, for to prooue that there ought to bee a paritie of Mi-  
 nisters, & they doe quote 2. Cor. 10. 7. but they con-  
 ceale the words immediately following, which bee these:  
*For though I should boast some-what more of our antho-*  
*ritie &c. I should haue no share. Out of these wordes,*  
*which they in their quotation doe leaue out, Maister Cal-*  
*uin gathereth the quite contrary. <sup>d</sup> It was for modestye*  
*(saith hee) that he ioyned himselfe to their number, whome*  
*he did farre excell: and yet hee would not be so modest, but*

<sup>c</sup> Adm. 6. pag:  
 124. scd. 1.

<sup>d</sup> caluin in  
 Cor. 10. 7.

H

that

that he would keepe his authoritie safe: therefore he addeth that he spak leſſe then of right hee might haue done. For he was not of the common ſorte of Miniſters, but one of the chiefe among the Apoſtles: and therefore hee ſaith, if I boaſt more, I neede not be aſhamed, for I haue a good cauſe. And againe: althoughe the ſelfe ſame office bee common to all the Miniſters of the word, yet there be degrees of honour.

But what other falſe quotations of theirs haue you obſerued?

The 43. ſc-  
blance.

The Germaine.

\* Caluin, ad-  
uerſ. anabapt.

**O**Vr Anabaptiſts, for the eſtabliſhing of their kinde of diſcipline by excommunication, quoted *Mat. 18.* 15. for which cauſe Maſter Caluin reprooueth them, ſaying: *but they are againe decciued, in that they conſider not, that the Lord ſpeaketh in that place of ſecret faultes: for as for thoſe which are manifeſt, and giue vnto the people cauſe of offence, they are to bee corrected by other meanes then by ſecret admonitions.*

The Engliſhman.

*In his defence  
of the anſwere  
to the Admo-  
nition, page.  
90.*

So did our late Reuerend Arch-biſhop alſo reprooue T.C. for allcadging the ſelfe ſame place, to the eſtabliſhing of his pretended holy diſcipline. *Where haue you learned (ſaith he) that Chriſt in the 18. of Mathew, dooth appoint any generall rule for publike offences, ſuch as negligence and contempt in frequenting publike prayers, and hearing the word of God is? the verie wordes of Chriſt, If thy Brother treſpaſſe againſt thee, &c. Doe teach that he meaneth not thereof open and knowne, but of ſecret and particular ſinnes, &c.* To conclude, thus in euery page of their Bookes alledge they the Scriptures; not conſidering that diuine *Axiome*, which a late Logitian hath gathered out of the auncient Fathers, viz: *Testimonium Dei alieno ſenſu acceptum nullam in probando vim habet.*

\* Keckerman,  
in 1b. 3. Syllæ.  
logici. cap. 16.

But what other manner of reaſoning vſed they?

The Ger-

The *Germaine*.

The 44.<sup>se</sup>-  
blance.

\* Zuinglius in  
Elencho con-  
tra Catabapt.

THEY did also vsually reason (as \* Zuinglius recor-  
deth) *a facto ad ius et a non facto ad non ius*.

The *Englishman*.

Our Sectaries vse the selfe same vitious and Anabap-  
tisticall kinde of reasoning: for if you conferre or dispute  
with them, eyther about our Discipline, or about the cere-  
monies vsed in our Church, they will immediately reason  
thus:

<sup>b</sup> *This or that Discipline is vsed in reformed Churches,*  
*beyond the Seas: ergo we must vse the same.*

<sup>b</sup> *Argum. a  
facto ad ius.*

<sup>c</sup> *Or thus: this or that ceremonie is not vsed in the church*  
*of Geneva: ergo we must not vse it.*

<sup>c</sup> *Argum. a  
non facto ad  
non ius.*

This kinde of reasoning the Admonitors vsed in their  
preface to the Admonition: and it is also now adaies v-  
sed of their Proselytes and followers, who like of nothing  
well but of that which cometh from *Geneua*: I will ther-  
fore send them to *Geneua* for an answer. <sup>d</sup> *We of Geneua*  
(saith a learned mā of the church, speaking of this church  
of England) *doe not prescribe to any Church to followe our*  
*peculiar example, like vnto ignorant men, who thinke no-*  
*thing well, but that which they doe themselves.*

<sup>d</sup> *Beza contra  
Sarrau page  
127.*

But to leaue this their Sophistrie, did not your Ana-  
baptists yeelde to the truth, when they heard it demonstrat-  
ed vnto them, and these their sophisimes confuted?

The *Germaine*.

The 45.<sup>se</sup>-  
blance.

\* Bullinger, ad-  
uers. Anabap.  
Fo. 78. 83

NO, they were (as \* Bullinger reporteth) stubborne  
and wilfull, and would not recant, though they were  
conuicted by disputation.

The *Englishman*.

244.

Our gracious Soueraigne was at his first entrie into this  
Realme, <sup>e</sup> *entertained & importuned with informations of*  
*sundrie ministers, coplaining of the errors, and imperfections*  
*of the church heere, as wel in matters of Doctrine as of Dis-*

<sup>e</sup> *See the Pro-  
clamation for  
the authori-  
ty,*

H 2

cipline,

cipline. And because the importunity of the complainers was great, their affirmations vehement, and the zeale wherewith the same did seeme to be accompaigned, very specious: His Highnes caused a conference to bee had at his Honor of Hampton Court, in the month of Iannury last: where before his Maiestie and his priuie Counsell were assembled, many of the greatest Bishops and Prelates, and many other learned men, as well of those that were conformable to the state of the Church establisshed, as of those which dissented.

*a Parturient  
montes, nase-  
tur ridiculus  
mus.*

The successe of this conference was such, as happeneth to many other thinges, which moone great expectation before they be entred into, but in their<sup>a</sup> issue produce small effects.

For his Highnesse and his Honorable priuie Counsell found mighty and vehement informations supported with so weake and slender proofes, as it appeared vnto his Royall Maiestie & his Honorable priuie Counsell, that there was no cause why any change should bee at all in that which was moste impugned, the Booke of Common prayer, containing the forme of the publique seruice of God heere establisshed, neyther in the Doctrine, which appeared to be sincere, nor in the formes and rites which were iustified out of the practise of the primitive Church.

*b August.  
Epist. 8.*

All which notwithstanding, there are yet some amongst vs, who continue still in their forwardnesse and waywardnes; of whome wee may say, as Saint Austen did of Cecilian & his confederates. *b Noluerunt veritati concedere ne victi quidem.* And thus you see that our Sectaries doe resemble your Anabaptists in obstinancie.

The 46.<sup>se</sup>  
blance.

The Germaine.

**Y**Ea, but our Anabaptists changed sower into sweete, & uill into good, vice into vertue. They did (I meane) *c Vide Bulling e* call their stubbornnesse and wilfulnesse by the name of *aduers. Ana-  
bap. Fol. 78.* constancie.

324.

The Englishman.

The Deuill that hath euer taught Harlots to cloath them.

them-selves like honest Matrons, and vices to disguise them-selves vnder the habite of vertues, hath also taught our obstinate Sectaries, to call their obstinacie by the name of constancie.

They will not recant (forsooth) <sup>a</sup> least their followers <sup>b</sup> These are should thinke them to be inconstant. <sup>c</sup> These are their speeches.

They are now ashamed to subscribe to the Orders, Rites and Ceremonies of our Church, because they haue euer hitherto constantly withstood them.

But to these may we fildy say, as S. Austen said to the like in his time: <sup>b</sup> Est confusio adducens peccatū, et est con- <sup>b</sup> August. Epist fusio adducens gratiam & gloriam. Confusio adducit peccatum cum erubescit quisq; mutare sententiam, ne aut inconstans putetur, aut diu errasse se ipso iudice teneatur. Confusio autem adducit gratiam et gloriam, cum erubescis quisq; de propria iniquitate, et penitendo in melius cōmutatur. Quid ergo ad huc dubitas tentare quod sentis, nisi quia ad id quod non sentis, vel aliquando sensisse confunderis, & dum erubescis corrigere errorem, non erubescis permanere in errore, quod visq; potius erubescendum fuit?

The Germaine.

Your Sectaries did (as it seemeth by your late speeches) lately impugne your Booke of Common prayer: I will therefore now in the next place (taking occasion heerby) speake of prayer.

The Englishman.

What? did they impugne your prescript forme of prayer too?

The Germaine.

YEs, as ye may read in <sup>c</sup> Cassius, and in other of our Germain-writers.

The 47. sentence.

<sup>c</sup> Cassius de error. Galabap.

The Englishman.

So doe our Sectaries also impugne our prescript forme of prayers: for they complaine and crye out, that they <sup>d</sup> are tyed to a forme of prayers inuented by man.

<sup>d</sup> Amon. pag. 6

H 3

The Ger. 77. sect. 3



The 48. s<sup>e</sup>-  
blance.

*The Germane.*  
**A**lthough our Sectaries disliked our prescript forme of praier, yet they disliked not other formes of pray-ers, which they had framed to them selues.

*The Englishman.*

a See the Pro-  
clamation for  
the authoriz-  
ment of an vns  
formitie,

No more doe our Sectaries : for albeit they dislike our forme of publique seruice, y<sup>t</sup> they <sup>a</sup> used (and that since his Majesties entrie into the Realme) certain formes of the publique seruice of God not heere allowed.

*The Germane.*

b Concil. Car-  
thagen.  
can. 33.

What a bolde attempt was that ? how durst they vse a forme of publique seruice, where-vnto their Soueraignes authorizement was not first procured ? Suppose that his Highnes would haue allowed their Liturgie, yet what a poynt of disorder & confusion was it, that the feet should runne without the head ? It was decreed in the Counsell of <sup>b</sup> Carthage, that no man should vse the formes of pray-er, which he frameth to himselfe, without conference with the bretheren, which are better learned. How durst they then vse their forme of seruice, before they had conferred with your learned & obedient Cleargie about it ?

*The Englishman.*

Well, let that passe, and let vs come now to some o-ther matter.

*The Germane.*

To what other matter ?

*The Englishman.*

Hauiug shewed their oppugning of your forme of publique praier, it remaineth that you relate their oppug-ning of your administration of the Sacraments.

*The Germane.*

What Methode should I obserue in speaking of the Sacraments ?

*The Englishman.*

Wheras there are two Sacraments, viz. Baptisme, & the Lords Supper : order requireth that you first speake  
general.



generally of them both together, and then particularly of either of them.

*The Germane.*

Well, I am content.

*The Englishman.*

Proceed then when you please.

*The Germane.*

O V<sup>r</sup> Anabaptists taught, that the word of God must of necessitie be preached, before the administration of the Sacraments: alleadging (as <sup>a</sup> *Zuinglius* reporteth) <sup>a</sup> *Zuinglius de Baptismo.* Math. 5. 12. to proue the same.

The 49. s<sup>e</sup>.  
blance.

*The Englishman.*

Our <sup>b</sup> Admonitors do in effect say the same thing, and doe quote the selfe-same place of Scripture for the prooffe therof. Yea, <sup>c</sup> T. C. saith flatly, that *there must of necessity the worde of God be (not read, but) preached unto the people, amongst whom the Sacraments are ministred.* <sup>b</sup> *Admon. pag. 42.* <sup>c</sup> *T. C. reply. page. 125.*

*The Germane.*

And doe you holde this doctrine to be erroneous?

*The Englishman.*

We holde, that preaching before the administration of Baptisme, and the Lords Supper, is not (as T. C. & your Anabaptists would haue it) *de necessitate Sacramenti*, that is, so necessarily joyned with the administration of these Sacraments, as that they may not be rightly administred, though the worde be not at the same time preached. But to leaue this discourse of the Sacraments in generall: let vs now speake of either of them in particular. And first of all, let me request you that you would vouchsafe to relate their opinions concerning Baptisme.

*The Germane.*

Their opinions concerning Baptisme, were these: 1. they held, that the Minister is, <sup>d</sup> *de ipsa Baptismi essentia*, of the essence of Baptisme, that is, that the being of the

The 50. s<sup>e</sup>.  
blance.

<sup>d</sup> *Zuingli. de Baptismo. & Calui. de Instit. Lib. 4. cap. 13*  
*Sacra- Self. 16.*

# The Picture of a Puritane.

Sacrament doth so depend vpon the Minister, as that it is no Sacrament, if it be not celebrated by a Minister.

*The Englishman.*

<sup>a</sup> Calvin, in  
luc. citatu.

We holde that the Sacrament (to vse Maſter <sup>a</sup> Caluins wordes) is not to be eſteemed of his hand by whome it is miniſtred, but as it were of the hand of God, from whome it certainly cometh. And therefore among men if a Letter be ſent, ſo that the hand and Seale be knowne, it ſkilteſt not who, or what manner of perſon carrieth it: euen ſo it is ſufficient for vs, to knowe the hand and Seale of the Lord in his Sacraments, by whome ſoener they be deliuered. Heerby is the error of the Donatiſts confuted, who meaſured the vertue & worthineſſe of the Sacrament, by the worthineſſe of the Miniſter.

<sup>b</sup> T. C. page,  
113.

Heerby alſo is confuted the error of T. C. who aſſou- cheth that <sup>b</sup> on this point, whether he be a Miniſter or no, dependeth not onely the dignitie, but alſo the being of the Sacrament.

The 51. ſe-  
blance.

<sup>c</sup> Calu. Inſti.

1. L. 4. cap. 15

ſect. 16.

*The Germane.*

**T**His their fore-named opinion, made our Anabaptiſts (as M. Caluin ſaith) <sup>c</sup> furioſly to vrge rebaptization, denying vs to be rightly baptized, becauſe we were baptized by wicked & idolatrous perſons in the Popes Church.

This alſo made them to holde, that Baptiſme miniſ- tered by lay-men, or by women, was not effectual.

*The Englishman.*

<sup>d</sup> T. C. page,  
113.

*Ibidem.*

Our Sectaries holde, that the Baptiſme of women, is <sup>d</sup> no more the holy Sacrament of Baptiſme, then any other daily or ordinary waſhing of the Childe: & that thoſe which haue bene baptized by women, ought to be rebaptized: againſt whoſe folly (to vse M. Caluins wordes) we ſhall ſufficiently be defended, if we thinke that we were baptized, not in the name of any man, but in the name of the Father, of the Sonne and of the holy Ghoſt.

Let not this my ſpeech cauſe you to thinke, that wo- men are permitted with vs to baptize, as ſome ſlaunde  
rous

rous Puritanes haue informed some reuerendmen beyond the Seas; nor that I goe about to prooue that women may lawfully baptize. For God forbid that I should teach them to vsurpe an office whereunto they be not called: Onely I withstand this errour, viz: that baptisme ministered by no women, is no more the holy Sacrament of Baptisme, then daily or ordinarie washing: for I hold that although (to vse S. Augustines wordes) <sup>a</sup> it be vsurped without necessitie, and is giuen of any man, to any man: yet that which is giuen cannot be saide not to be giuen, albeit it may rightly be said, not to be rightly giuen.

<sup>a</sup> August. lib. 2.  
contra epist.  
Parmen. c. 13.

*The Germane.*

**O**Vr Anabaptists by vrging these things before named, brought (as <sup>b</sup> Bucer truly reporteth) Baptisme into contempt.

The 52. Sc.  
blance.

<sup>b</sup> Bucer in his  
centure vpon  
the com. Book.

*The Englishman.*

Our Puritanes by their teaching, that Ministers are *de ipsa baptismi essentia*, of the being of baptisme, by their auouching that the word of God must of necessitie be preached before the Administration of Baptisme; and by their denying the necessitie of Baptisme, haue made men thinke, that the externall signes of this Sacrament is but a bare ceremony, and in no sense necessarie to saluation. Thus doth their Doctrine tend to the derogation of this holy Sacrament. Therefore I may say of these our factious Teachers, as <sup>c</sup> Caluin doth of your Anabaptists: Though they say, that the grace of God towards vs, is not diminished if Infants bee not admitted to Baptisme: yet I will shewe that it is much diminished: for wee must esteeme the grace of God, especially by the declaration thereof, which he maketh both by his word and Sacraments. Seeing therefore that Baptisme is now ordayned, that the promise of saluation may be sealed in our bodies, as it was in times past in the people of the Iewes: Christians should be deprived of a singular consolation, if their children should be excluded from this confirmation, which all the faithfull haue as

<sup>c</sup> Caluin. ad.  
uers. Anabapts

all times ioined, that they should haue the visible signe, whereby the Lord doth serue and witnesse, that he receiveth their children into the fellowship of the Church.

The 53. Se-  
blance.

The Germane.

Although our Anabaptists taught, that Infants ought not to be baptized: yet before they broached this their heresie, they found fault only with ceremonies vsed in Baptisme, and namely, they said that *interrogatories ministered to sucking Infants, are mere fooleries.*

(a Bulling-Fol  
10. 114.

The Englishman.

Your Anabaptists then fell from schisme, into heresie: for first (as you say) they scorned interrogatories and other ceremonies vsed in baptizing of Infants, and then afterwards did vtterly condemne baptizing of them.

b In their petiti-  
on exhibited to  
the Kinges  
Maestie.  
c T. C. page:  
134. sect. vlt.

I pray God that our Puritanes do not the like: for they haue already requested, that *b interrogatories ministered to Infants, &c. as superfluities may be taken away.* Yea T. C. hath euen in scornfull tearmes vttered against interrogatories, ioined with the Anabaptists. *c This questioning (saith he) can be little better tearmed, then a very trifling and toying.*

d Perkins in his  
exposition of  
the creed. fol. 4

But farre otherwise speaketh Maister a Perkins of it: for he saith, that *this manner of questioning, was vsed euen from the time of the Apostles.*

e Dyonis, Arc.  
opag. de eccle-  
siast. Hiraica  
lib. 7.  
f Iustin. Mart.  
i. Apol.  
g Tertul. de co-  
rona militis.

I wonder then, with what face our Puritanes can tearme this questioning, *trifling and toying*: the which was vsed both in the dayes of the Apostles, and in the next age after them, as appeareth by the writings of e Dyonisius, a Areopagita, f Iustinus Martyr, g Tertullian, h Cyprianus, i Origen, k Basil, l Ambrose, m Chrysostome, n Cassianus, o Augustine, p Cyrill, q Isidore, r Rabanus and others.

But  
h Cyprian epist. 4. & 12. i Orig. homil. 5. & 12. in numer. k Basil. de spir. sancto cap. 17.  
l Ambros. de Sacram. Lib. 3. cap. 2. & lib. 2. cap. 7. & hexam lib. 1. cap. 4. m Chrysost. Homil.  
21. a l populum Ainoth, n C. de incarnat. Lib. 1. cap. 1. o August. epist. ad Bonifaciu-  
um. p Gyr. l. in catech. si mystagogica q Isidor. de officiis ecclesiast. Lib. 1. r Raban,  
de institut. clericorum, cap. 10.

But to leaue your administration of Baptisme, did your Anabaptists finde any fault with your celebration of the Lords Supper.

*The Germaine.*

YEs, they cried out (as a Bullinger also relateth) that the Lords Supper was not sincerely ministred in *Germanie*, according to the custome of the Apostolike Church. The 54. Sc.  
blance.  
a Bullinger.  
Fol. 9. 18.

*The Englishman.*

Our Puritanes likewise say, that our b Sacraments are wickedly mangled and prophaned, yea and wickedly ministred. b Admon. 2  
Fol. 42. 43  
Yea, they crie out with your Anabaptists, c that things are not reduced to the Apostolike Church: that in the Apostles time they read not the Nicene creede in their communion, nor fragments of the Epistle and Gospell: d that they receiued it sitting: e that then it was deliuered generally and indefinitely, Take yee and eate yee: not particularly and singularly, Take thou, and eate thou: f that they ministred the Sacraments plainly, not pompously, with Singing, Piping, Surplesse and Cope wearing g that they ministred them simply, as they receiued it from the Lorde: wee sinfully, mixt with mans inuentions and deuises. c Admon. 1  
page. 95. sect. 3  
d Admon. 95  
sect. 1  
e Admon. page  
99  
f Admon. page  
100  
g Admon. page  
103. 104

Loe, this is their rayling against our sincere administration of the Lords Supper. Did your Sectaries come neare them.

*The Germaine.*

Yes, ours said, that wee were so farre from imitating the Apostles in these things, as that indeede h wee conformed our selues to the Papists. The 55. Sc.  
blance.  
h Bulling. fol.  
9. 18.

*The Englishman.*

So doe our Puritanes too: for they say, that wee haue i an Inroite brought in by Pope Celestinus: that k wee minister it with Waser Cakes, brought in by Pope Alexander; l being in forme, fashion, and substance like their God of the Altar: that we m receiue it kneeling, according to Honorius decree: that n we borrow from Papists these wordes: the bodie of our Lord Iesus Christ, which was giuen for thee, &c. i Admon. page  
94  
k Admon. page  
97  
l Admon. page  
95  
m Admon. page  
and 103

a Admon. page  
102.

and that we haue Gloriain excessis brought in by Telephorus. But to proceede on in these matters concerning the Lords Supper, what other opinions held they?

The 56. Se-  
blance.

b Calvin. ad.  
uers. Anabapt.

The Germane. 5

They held that we must not receiue the Lordes supper with wicked men. And for prooffe thereof they alleaged 1. Cor. 5. 11. to which place Maister b Calvin answereth thus: Paul doth forbid to eate with those that lue dissolutely. That pertaineth to prinate conuersation, not to the publike Communion. But will some say, if it bee not lawfull for a Christian man to keepe companie with him that is wicked, for corporall meate, much lesse may bee receiue with him the Lordes bread: I answer, that it is in our power, whether wee may be familiarly conuersant with the wicked, or no, and therefore ought euery one to sue from them: but it is not so in our power to receiue the Communion, or not to receiue it, therefore the reason is not all one: wee must therefore note, that if the Church doe tolerate and suffer an unworthy man, he shall doe well, that (knowing him to be such a one) doth abstaine from his companie as much as hee can: so that his doing make no schisme or separation in the Church.

The Englishman.

c Admon. page  
102.

d In his defence  
of the answer  
to the Admon,  
Page. 603.

The c Admonitors obiected the selfe same place, to the same ende and purpose, that your Anabaptists did, and our late d Archbishoppe answered them, as Maister Calvin answered the Anabaptists. But not to discoure any longer about the administration of the Sacraments, did not your Anabaptists finde fault with your solemnization of Matrimony?

The Germane,

Yes they did indeede.

The Englishman,

What I pray you?

The Ger-



## The Germane.

Saint a *Chrysostome* an auncient Father reporteth, how that in his daies those Maidens that kept their virginity, vsed to weare a Garland vpon the day of their marriages, in token that they had ouercome the flesh, and the lustes thereof.

This ceremonie (as b *Zanchius* truly relateth, we re- taine still in *Germany*, and that for these three speciall causes; viz.

1. Because it is (as hath beene proued by the testimonie of S. *Chrysostome*) of great antiquitie in the Church of God.

2. Because experience teacheth vs, that it doth much good in our Countrey: for Maidens with vs doe strue for the Garland: and so consequently, to keepe themselves Virgins, least they should bee married without a Garland.

3. Because it hath for a long time beene vsed in our countrey: and therefore none (our Sectaries excepted) doe speak against it: for (as c *Zanchius* speaketh in our behalfe) *res externa &c. thinges externall which are not repugnant to the word of God, & which neither are superstitious nor obseane: are to be obserued according to the custome of the Countrey wherein we liue.*

## The Englishman.

The Ring in Matrimonie is as auncient a ceremonie, as the Garland is: for d *Tertullian* (who liued almost two hundred yeares before S. *Chrysostome* his time) maketh mention of it. Yea, I make no question, but that it was in vse in the very daies of our Sauour Christ: for Christ himselfe (as S. e *Chrysostome* hath well obserued) alludeth vnto it, in that part of the Parable, *Luke 15. 22. when the Father said to his seruants, bring forth the best robe and put it on him, and put a Ring on his hand.*

All which notwithstanding our Sectaries do not rest

I 3

satisfied

## The 57. Se

blance.  
a *Chrysost.* in 1.  
ed *Tim. ho.*  
mul. 9.

b *Zanchius* de  
matrim, cap. 2.

c *Ibid.*

d *Tertul.* in ap.  
pol. cap. 6.

e *Iubet annulū  
reddi, despon-  
sationis insigne  
et nuptiarum  
pignus, chry-  
sost. in Homil.  
de patre et duo-  
bus filiis,*

See their pe-  
tion to the  
King.

satisfied, but do make sute *that the Ring in Mariage may be corrected.*

But to leaue the solemnization of Matrimony, what did your Anabaptists teach concerning excommunication?

*The Germane.*

The 58. Se-  
blance.

c Bullinger lib.  
6. aduers. Ana-  
bapt.

**T**hey taught, that Excommunication is a matter of saluation, and that there is no true Church, where no Excommunication is. *This the Anabaptists doe urge, faith c Bullinger, that there is no true Church acceptable vnto God where there is no Excommunication &c. To these therefore we answer, that the Church of Corinth was a true Church, and so acknowledged of Saint Paul to be 1. Cor. 1. before there was any use of Excommunication in it.*

*The Englishman.*

d T. C. reply.  
page 14

Our Puritanes doe herein (as it seemeth little differ from your Anabaptists: for their chiefe Doctor d faith, that excommunication, and other censures of the Church, are matters of saluation. But what other faults found your Anabaptists with the Church of Germanie?

*The Germane.*

The 59. Se-  
blance.  
e Vide Bulling.  
fol. 18.

**W**hat other truly, they held it to be no Church at all, and said in plaine termes, that it was not the true Church of Christ.

*The Englishman.*

f Adm. 1. page  
34

So haue our Sectaries likewise saide, that our Church is not the true Church of Christ, I will acquaint you with their words: *May it please your wisdoms to vnderstand, that we in England are so farre off from hauing a Church reformed, according to the prescript of Gods word, that as yet wee are not come to the outward face of the same.* But tell me I pray you, had your Sectaries no cause at all to find fault with your Church? was there no olde Popish trash remaining in it? Had you no Reliques of superstition amongst you?

*The Germane.*

The 60. Se-  
blance.

No, but they construed indeede euery thing in the worst

worst part: for which cause *Zuinglius* saith thus of them :

*a If they were sent of God, they would haue construed in the best part these externall things. &c.* *a Zuinglius in ecclesiast.*

*The Englishman.*

The like may we say of our Sectaries: for ther is scarce any thing in our booke of common Prayer, which they haue not construed in the worst part,

To acquaint you with some particulars, they make simple people beleue, that we absolue men from their sins; when as indeed we doe onely in the name of God according to his word, pronounce to a penitēt sinner, that he is absolved, pardoned, and forgiven, b. Iohn. 10. 23

They do also beare the world in hand, that we vse confirmation as a Sacrament, & that we adde it to make Baptisme perfect; when as they know (I appeale to their own consciences) that confirmation now vsed in our Church, is not to make Baptisme perfect, but partly, to try how the suerties haue performed that which was enioyned them, when the children were baptized: and partly, that the children themselues (being once of discretion) may with their owne mouth, and with their owne consent, openly before the Church, confirme the same: and also promise, that by the Grace of God, they will euermore endeavour themselues faithfully to obserue such thinges, as they by their owne confession haue assented vnto.

Againe, they say, that we *c make the married man to make an Idoll of his wife: saying with wy body I thee worship:* when as our meaning onely is, that the man should (as the Apostle biddeth him) *d giue honour vnto the woman as vnto the weaker vessell,* c Admon. page 195.  
d 1. Peter. 3. 7.

To conclude, this construing of things in the worst part, was a thing very common at the late conference, as appeareth by these his Maiesties words: *c We thought mee, with the consent of the Bishops and other learned men there presents, that some small thinges might rather bee explained, then changed: not that the same might not verie well* c See the Proclamation for the authoriz.

well have borne borne with, by men who would have made reasonable construction of them, &c. But to proceede to some other matters, what other opinions held your *Anabaptists*?

The 61. S<sup>e</sup>.  
blance,  
d Bullinger,  
fol. 18.

*The Germane.*

**V**Hy do you thus wearyme with relating their opinions? Maister d Bullinger telleth you that there was no stay in them, but that daily they inuented new opinions, and did runne from error to error.

*The Englishman.*

How new-fangle likewise our Nouellists are, it appeareth by their often correcting, altering, and amending of their plat-forme of Discipline.

e See the Survey of pretended holy discipline.

But what need I produce any arguments to proue this? T. C. and his adherents, in one of their examinations in the Starre-chamber, did confesse and auouch it vpon their oathes, *that there were then* (after many meetings which they had) *some things in their draught of discipline, wherein they were not resolved.* And I verily perswade my selfe, that if our obstinate Ministers were pressed vpon their oathes, they would (notwithstanding all their ploddings together) acknowledge that they are not resolved in all points what they would haue.

f See the proclamation before alleadged.

Yea, this their affectation of noueltie was such, as that it moued the Kings Maiestie, to give this admonition to all his Subiects: *¶ We do admonish all men, that hereafter they shall not expect nor attempt any further alteration in the common and publike forme of Gods seruice, from this which is now established: for that neither will wee giue way to any to presume, that our iudgement hauing determined in a matter of this waight, shall be swayed to alteration by the frivolous suggestions of any light spirit; neither are we ignorant of the inconueniences that doe arise in gouernment, by admitting inuauation in things once settled by mature deliberation; and how necessarie it is to vse constancie in the vpholding of the publike determinations of States:*  
for

for that such is the vnquietnes and vntstedfastnes of some dispositions, affecting euery yere new formes of things, as if they should be followed in their inconstancy, would make all actions of states ridiculous and contemptible. &c.

And thus you see, how that our Sectaries doe affect new formes of things, inuent new opinions, & runne from error to error, as your Anabaptists did.

But what doe you coniecture to be the cause, that these your Sectaries did thus runne from one new opinion to another, & were not of a more stayed & settled iudgement?

*The Germane.*

**T**Ruely, it was (as I coniecture) because they contemned & disdained the old fathers of the church, and thought it the loosing of good houres, to peruse their writings.

The 62. sē-  
blance.

*The Englishman.*

It greeueth me to see how lightly our Sectaries also esteeme of the classieall & principall Doctours of the church (next the Apostles of Christ, and their next succeders) whome they ought to<sup>a</sup> reuerence, & to doe a kinde of homage to their very names, and to acknowledge that of them all, which was said of<sup>b</sup> two of the, viz: that they are *euē the hammers of Hereticks, & the eyes of the world.*

<sup>a</sup> Ego illos veneror & amant nominibus  
<sup>b</sup> semper assurgo  
Sencea. lib. 3.  
Epist. 63

*The Germane.*

Why? how doe they account of these Starres and Ornaments of learning?

*The Englishman.*

How lightlye they account of them, the verye wordes of T. C. doe make prooffe: who (when he was vrged with the testimonies of *Ignatius, Tertullian, Cyprian, Ierome, Augustine,* and others) cryed out, that *truth was measured by the crooked yard of time*, Yea, he tearmeth the seeking into the Fathers writings<sup>a</sup> *a raking in Ditches.*

T. C. lib. 2  
pag. 154  
<sup>a</sup> T. C. lib. 12  
page 114

*The Germane.*

And doe they make the same reckoning too of auncient Councils and Synodes?

K

*The Englishman.*

The 63. sc-  
blance.

T.C. Lib, 1  
pag. 29, 32

*The Englishman.*  
**Y**Es, the Councell of Nice, of Neocesarea, of Gangren,  
and of Orleance, being quoted to proue the authoritie  
of the Church in things indifferent: T. C. complained,  
that he was pestered with such a kinde of authoritie, instead  
of Isai, Ieremie, S. Paul, and S. Peter.

*The Germaine.*  
It is likely that they esteemed very lightly of the wri-  
tings of heathen writers, seeing that they made so small re-  
cconing of auncient Councils and Synodes.

*The Englishman.*  
True, & did your Sectaries make any greater account  
of them?

*The Germaine.*  
Ours? no, there was one John Mathew their principal:  
Sleidan lib, 10, prophet, that commanded (as Sleidan testifieth) euery  
one of his followers, to bring all his bookes whatsoever,  
(sauing the Bible) to be publickly burned, which was  
accordingly performed.

*The Englishman.*  
Belike then they were of opinion, that all Gentile lear-  
ning should be abandoned from the lips of Christians.

The 64. sc-  
blance.

Aug: lib, 3.  
contra Petilian  
cap. 16.

*The Germaine.*  
**Y**Es, and especially from the lips of Preachers.

*The Englishman.*  
Saint Augustine writing against Petilian, telleth vs,  
that the said Petilian his aduersarie did accuse him for a  
Logician, and did bring Logicke it selfe to be tryall before  
the people, as the mistresse of forgery and lying: and because  
he shewed some Rhetorike, did note him by the name of  
Terullus the Orator, and charged him with the damnable  
wit of Carneades the Academicke. Your Anabaptists (I  
see) were of Petilian his humor.

*The Germaine.*  
True, and are not your Sectaries so too?

*The Eng.*



*The Englishman.*

Yes, *My heart* (saith one of them, in a certaine Schismatical <sup>a</sup> Booke that is very rise amongst our Puritans) waxeth colde, & my flesh trembleth to heare you say, that a Preacher should confirme his matter out of the Fathers and humane writers: doth preaching consist in quoting of Doctors, & alleadging of Poets & Philosophers? In what part of his commission hath a Minister warrant so to doe?

<sup>a</sup> Intituled, the State of the church of England, pag. 25

*The Germaine.*

In what part! doth not *S. Paul* himselfe ledge <sup>b</sup> *Aratus*, <sup>c</sup> *Menander*, & <sup>d</sup> *Epimenides*, who were all heathen Poets? Is not this a sufficient warrant for a minister? But I see the reason, why both your Sectaries and ours, doe take such vehement exceptions against Poets & Philosophers.

<sup>b</sup> *Aratus*, *Act.* 17. 28  
<sup>c</sup> *Menander*, *1. cor.* 15. 33  
<sup>d</sup> *Epimenides*, *Tit.* 1. 12

*The Englishman.*

What is the reason?

*The Germaine.*

**S**vrely, as <sup>e</sup> *Petilian* dispraised Logick & Rhethoricke, because he himselfe was ignorant in those arts: so doe our Sectaries contemne all Gentle learning, and blame men that make vse of it, because they themselves are ignorant therein.

The 65. sc.  
blance.  
<sup>e</sup> *Petilian* Aug. lib. 3. contra Petil. cap. 16

*The Englishman.*

Is this the cause thinke you?

*The Germaine.*

Yes doubtles: for (as <sup>f</sup> *Nazianzene* saith) *non vlla dispicienda disciplina cognitio, cum de genere bonorum scientia sit omnis &c.* There is not any knowledge of learning to be despised, seeing that all science what-soever, is in the nature and kinde of good thinges. Rather those that despise it, must repute clownish and sluggish also together, who would be glad that all men were ignorant, that their owne ignorance lying in the common heap might not be espied.

<sup>f</sup> *Greg. Nazianz.* in *Monod.*  
*et ipsam sperantes mentes rusticas et plane ignaves existimare de bonis*

*The Englishman.*

Well, then they are like the Foxe that despiseth the Grapes, which himselfe cannot reach.

K. 2

*The Ger.*

*The Germaine.*

*a Vulpecula  
(cauda amif-  
fa) reliquis  
Vulpibus calli-  
do perfuafit, ut  
simuliter et ip-  
fa caudas refe-  
cerant, ne sola  
turpis et defor-  
mis in suo ge-  
nere videretur,  
Melanct.*

Nay, they are rather like that olde Foxe, \* who hauing had a mischance and lost his tayle, went straight way to the Beastes of the same kinde, and fell to perswade the euery one to cut of his tayles, pleading the waightines and comberfomnes of it, with many the like circumstances: but the matter comming throughly to bee examined and scand, it was found, that the craftie Foxe did it, onely to couer his owne deformitie, which (if to be without tayles had once become a fashion) should neuer haue beene spied.

But to speake in earnest, there were other reasons besides this, why our Sectaries dispise all Gentile and Prophane learning.

*The Englishman.*

What other?

*The Germaine.*

The 66. sc.  
blance.

IT appeareth by the preface of *Luther* vpon the Epistle Ito the *Galathians*, that our Anabaptistes condēned the graces and workes of God, for the indigne and vnworthynesse of the persons and subiects in whome they were found.

*The Englishman.*

So doe our Puritanes likewise contemne the writings of the Gentiles, because the authors thereof were wicked, prophane, and superstitious Idolaters. I speake what I knowe to be the opinion of some of them.

*The Germaine.*

To such may you fitly say, as *Ierome* said to *Ruffinus* in his time, *velo sis api argumenta similis. &c.* I would haue thee like the wittie discoursing Bee, which from a nestle gathereth hony. But let vs leaue this particular, and proceed in order to some other matter.

*The Englishman.*

No, before I leaue this particular, let me shew you how greatly they esteeme of their owne writers.

*The Ger.*

The Germane.

The 67.<sup>se</sup>.  
blance.

**W**Hat doe they preferre them (as our Anabaptists did theirs) before the auncient fathers who were the verie pillers of Religion & Christianity in their daies?

The Englishman.

Yes, & before all the best late writers too. For the iustifying of what I haue said, I will acquaint you with the expresse wordes of some of T.C. his profelytes and followers. *I thanke God* (quoth one<sup>b</sup> of them) *I haue satisfied* <sup>b F. 102, Anno Dom. 1586</sup> *in part my longing with T. C. of whome I thinke, as shee* <sup>c F. 106, Anno Dom. 1586</sup> *did of Salomon. Wee want Bookes* <sup>c</sup> (said an other) *whereby we may come to the knowledge of the truth, I meane T.C. his Bookes. Yea T.C. saith the DISPLAYER OF MEN IN THEIR COLOURS*) *is a man as well able to iudge, as all the Lord Bishops in Christendome.*

*Hens erui regnant;*

*Famuli dominantur;*

*Asselli*

*Ornantur phaleris:*

*dephalarantur equi.*

But to proceede, howfoeuer his Profelites account of his Bookes, it is moste true, that they are Puritan popish, and that they haue indeede beene <sup>d</sup> *the verye poyson of* <sup>d Virus eccles. et rap.</sup> *Church and Common-wealth.*

Not to conceale Doctor Whitaker his iudgement touching this point: *Quem Cartwrightus* (saith he speaking of his second reply) *nuper emisit libellum, eius magnam partem perlegi. Ne visum si quid unquam viderim dissolutius, ac pane puerilius. Verborum satis ille quidem lautam ac nonam supellectilem habet, rerum omnino, nullam quantum ego indicare possum. Deinde non modo peruerse de Principis in rebus sacris atq; ecclesiasticis auctoritate sentit: sed in papistarum etiam castra transfugit, a quibus tamē videri vult idio capitali dissidere. Verum ne in hac causa ferendus, et alijs etiam in partibus tela a papistis mutatur. Deniq; (ut de Ambrosio dixit Hieronimus) verbis indit planq;*

*indignus est, qui a quopiam docto confutetur.* That is, I haue read ouer a great part of that Book which Cartwright hath lately published. I pray God I liue not, if euer I sawe any thing more dissolute and almost more childish. He haith ingreat store of plausible wordes, but no substance as farre as I can iudge. Furthermore, he thinketh not onely peruersly of the Princes authoritie in ecclesiasticall affaires: but he flyeth into the very tents of the Papists, from whome he would be thought to dissent with a deadly haired. But he is not to be suffered in this cause, and in other partes he borroweth weapons from the Papists. To conclude (as Ierome said of Ambrose) he playeth with wordes, and is flatly unworthy to be confuted of any learned man.

Loe, this is the iudgement which this learned & iudicious diuine gaue of T. C. his bookes, which many now adayes doe make as great account of as of Oracles.

And thus much concerning our Puritan-Popish teachers: now let vs come to their Profelytes & followers.

*The Germaine.*

To their Profelytes? what I haue they any Profelites?

*The Englishman.*

Yes, they haue compassed sea and land, & haue made many their Profelites, & the children of error, as deeply as themselves.

*The Germaine.*

And indeed so did our Anabaptists too.

*The Englishman.*

Of what sorte I pray you, were their Profelytes and followers?

*The Germaine.*

The 68. sc.  
blance.  
Bullinger ad-  
uers, anabap.

OF what-sorte? Master Bullinger telleth you, that such of the vulger sort as were of contentious natures, ioyned with them, and commended their doings. Amongst the rest, there was one Iohn of Leyden, a Towne in Holland (hauing none other name, by reason of his ignobility, being but a Cobler by his occupation) who came into the

the Citie of *Munster*, which is the principall Citie of *Westphalia* a Prouince in *Germany*, and there became an egregious Anabaptist.

*The Englishman.*

What! were your chiefe Cities pestred with Anabaptists?

*The Germaine.*

The 69. s<sup>e</sup>.

**Y**Es, for our Anabaptists went not to preach, in such places where the Gospel was not planted; but they insinuated themselues into those places, wherein the Gospel had beene diligently preached: and where godly and quiet men were, there they made a sturre, rayseed vp factions, and bred discord, as you may reade at large in our Germaine writers.

*The Englishman.*

And to tell you the truth, so haue our Sectaries likewise insinuated themselues into those places, where the Gospel, without them, and before them was planted: and they haue disquieted the Church, and sowne the seede of contention euen in our chiefe Cities, where Godlye and quiet men were, before they broached their opinions amongst them.

*The Germaine.*

But you tell me not of what sorte their proselytes are.

*The Englishman.*

Truly, they are (for the greatest parte of them) Sowers, Coblers, and such like meane fellows as your *Iohn* of *Leyden* was.

*The Germaine.*

And I pray you, what were the qualities and conditions of these fellows?

*The Englishman.*

The 70. s<sup>e</sup>.

**S**Vrely, according to that Image of the worlde blance, which I haue seene pictured, with the feete vpwards, so nore that all thinges are turned vpside downe, doe their

their Profelites and followers behaue themselves.

The very Sowier and Cobler now a daies, though his arte goeth not about the larchet, will finde fault with the thigh of the picture.

The Butcher though his skill onely bee in opening an Oxe, will take vpon him to cut the Anatomy of a man.

The Taylor, though his arte be in shaping of garments, will teach Ministers how to shape their Sermons to sute his affections.

The Cooke, though all his learning bee in the Larderhouse, and in the Kitchin, yet will hee bee saucing the orders, rites, and ceremonies of the Church, and speake verily saucily against them.

The Smith, though all his learning bee in his forge, yet will hee aduenture to blow the coales of contention in the Church, and to forge new opinions vpon the Anuill of error.

The Farriour, whose greatest skill is in giuing a drench to a diseased horse, will take vpon him to minister Physick to a sicke patient.

The Harper, if he be not harping vpon this string, (the government of the church) his Harpe is quite out of tune.

1. Samuel. 6. \* The men of *Bethshemesh* will prie into the Arke of God though they die for it.

2. Samuel. 6. \* *Uzza* will put his hand to holde vp the said Arke, though he ouerthrowe himselfe by it.

Leuiticus. 10. \* *Nadab* and *Abihu* will offer strange fire, though they burne in the flames of it.

3. Numb. 16. \* *Korah* and his complices, will challenge vnto themselves: the calling and office of *Moses*: though the earth open her mouth, and swallow them vp for it.

1. Act. 19. \* The *Exorcists* will take vpon them to coniure euill spirits in the name of *Iesus*, though they be overcome by the same spirits.

1. Mark. 14. \* *Peter* will goe beyond the limits of his calling, and warme himselfe at the High Priestes fire; though hee be brought



brought to deny his Maister by it.

\* *Sampson* also will goe beyond the Precincts of his calling, and breake the vow of *Nazareth*, though he loose his strength for it.

<sup>b</sup> And *Jonas* will shake of his calling too, though he bee shaken, and tossed in a tempest, and cast out of the Shippe for it.

O that our lay-Puritanes, that meddle so much in other mens callings, & so little in their owne, would learne by these feareful examples, how dangerous a thing it is to goe beyod the limits & precincts, of their callings! God will surely require of the, for doing more then they should, as he did of the *Jewes* for dooing lesse <sup>c</sup> Who required this of your hands, <sup>d</sup> there are diuersities of gifts & diuersities of operations, though the <sup>e</sup> spirit be but one, & God the same that worketh al in all. <sup>f</sup> Are all *Apostles*? are all *Prophets*? are all teachers? are all doers of miracles? haue all the gifts of healing? doe all speake with tongues? doe all interpret? <sup>g</sup> We haue many members in one body, and all members haue one office. <sup>h</sup> If the whole bodye were an eye: where were the hearing? or if the whole were an eare, where were the smelling? <sup>i</sup> Seeing the that we haue gifts which are diuers, according to grace that is giuen vnto vs, whether we haue prophesie let vs prophesie according to the proportion of faith; or whether an Office, let vs waite on the Office; he that teacheth on teaching; he that exhorteth on exhortation.

And thus I conclude this point; beseeching God to giue them grace to containe themselues within the limits & lists of their owne duetie. Now let me intréate you that if you haue obserued the like in your Sectaries, you would vouchsafe to relate it.

*The Germaine.*

Yes, <sup>a</sup> *Sleidan* telleth you that our common people too did not keepe themselues within the compasse of their callings, but were very hot in seeking of reformation, and claimed interest in Church-matters.

<sup>b</sup> *Sleidan*, L. 3.

L

*The Eng-*

*The Englishman.*

But what other bad qualities had they?

The 71, sē-  
blance.\* *Vides Eidan*  
lib. 10.*The Germaine.*

They were so wedded to their owne opinions, as that they would not endure to heare eyther contradiction or argument to the contrary. Yea *John of Leyden*,<sup>a</sup> whē he heard one of the Preachers of *Munster* begin to speake against his opinions. hee runne straight out of the place, where the Preacher was, & would not vouchsafe to heare what might be said against him.

*The Englishman.*

These eyes have seene many of the Puritan-faction imitate your *John of Leyden*, or rather the deafe Adder, which as the *Psalmist* saith) stoppeth his eare at the voice of the Charmer, charme he neuer so wisely.

They have seene (I say) many runne out of the Church when as their Preacher did but glaunce at the late factious proceedings of factious Ministers: thinking it be like a tempting of God, to heare what might be said against them. God Almighty mollifie their preindicial & obstinate mindes, that they may be content first to trye all things: and then to holde fast that which is good, as the Apostle admonisheth them.

*The Germaine.*

Notwithstanding all this, our Sectaries are farre worse then yours.

*The Englishman.*

Why?

*The Germaine.*

Ours would not communicate with them at al, that were not of their sect.

b *Bollinger.*  
fol. 77.*The Englishman.*

What! neyther in the hearing of the word of God, nor in receiuing of the Lords Supper?

*The Ger*

The *Germane*.

**Y**Ea, in neyther of them both.

*The Englishman.*

The 72. s<sup>e</sup>.  
blance.

No more will some of our Lay-Puritanes. To insist in some particulars, there was one <sup>a</sup> *Hacket* of *Oundell* in *Northamptonshire*, who could not endure to frequent the Sermons which M. *Ray* the Minister of that Towne did preach, because he was conformable to the orders of the Church; but went to a place called *Stoake*, where the Minister fitted his humor better; & yet, there would not goe into the church, vntill he had heard the Psalmes begun before the Sermon, for feare hee should haue beene poluted with their prayers. And there are yet many also now a daies, who (to my knowledge) wil not vouchsafe to heare their owne preachers, but wil goe sixe or seauen miles to heare one of their new fangle faction.

Yea, some of them, (to my knowledge) haue refused to receaue the Lords Supper at the hands of their owne Minister, because hee would not suffer them to receiue it fitting; but went to an other <sup>b</sup> Minister that ministred it according to their owne liking, <sup>c</sup> Q.

*The Germane.*

The 73. s<sup>e</sup>.  
blance.

**Y**Ea, but I hope they did not account all men wicked that were not of their sect, as our Anabaptists <sup>d</sup> did.

*The Englishman.*

<sup>e</sup> Bullinger.  
Fol. 1.

Yes, our Puritanes contemne and dispise all those that bee not of their faction as poluted, and not worthy to be saluted or kept companye with: and therefore some of them (as our late <sup>d</sup> Arch-bishop testifieth) meeting their <sup>d</sup> *old acquaintance* being *Godlye Preachers*, haue not onely *refused to salute them, but spit in their faces, wishing the plague of God to light upon them, and saying that they were damned, and that God had taken his spirit from them: and all this because they did wear a square Cappe.*

L 2

But

# The Picture of a puritane.

But what other lewde qualities haue you obserued in your Anabaptists?

The 74. scē-  
blance.

*The Germane.*

**W**Hat other? it is not vnknowne to any that hath perused the writings of German-writers, how that the Anabaptists haue verified the olde prouerbe, in straying at Gnats; and swallowing downe Camels.

*The Englishman.*

And it is not vnknowne to all the orders and companies of this Realme, how that our Puritanes haue verified the same prouerbe. For albeit their throates be sometimes so strait, as that they wil not swallow downe a Gnat, yet at other times they are so wide as that they will swallowe downe a Camel. But not to insist in a matter so manifest, What other vile qualities had they?

The 75. scē-  
blance.

*• Zuinglius in  
Ecclesiast.*

*The Germane.*

**T**Ruely this, they did so slander and reuile our Ministers, as that they ought (to vse *• Zuinglius* his words) to be suspected & hated of al Godly mē, euen for their slanderous and cursed speaking.

*The Englishman.*

But your Anabaptists come not neere our lay-Puritanes, in abusing of their Ministers.

*The Germane.*

No!

*The Englishman.*

*• AB. 17.5*

No verily: for they haue imitated the vnbeleuing Jewes in the *• Actes*, who tooke vnto them a company of wandring companions, such as stood idle in the marketplace, wicked men, and gathered a multitude, and made an vprore in the whole Cittie, and came to the house of *Iason*, to fetch out *Paul* and *Silas*.

*The Ger-*

*The Germane.*  
What! haue there beene any so fauery with Gods  
Messengers?

*The Englishman.*

Yes, there are some, who (to my knowledge) did not  
long since take vnto themselves, a company of idle fel-  
lows, such as the vnbeleewing Iewes did, and gathered a  
multitude of their factious crue, and came into the very  
house of God, there to checke and controule their Mini-  
ster, because he had often preached against their factious  
proceedings, and other their impieties.

But not to insist onely in their reuyling of Ministers,  
haue they any thing else in their mouths, but contumelies,  
flanders, defamations, opprobrious detractions, super-  
cilious, insolent and vncharitable accusations of all states  
and conditions of men that haue any way hindred their  
pretended reformation?

When I consider this, I finde that the Epigramme  
dooth well beseme them, which *Cornelius Agrippa*  
wrote of him-selfe.

*Inter diuos nullos non carpit Momus;*

*Inter heroes monstra quaq; insectatur Hercules;*

*Inter damones rex Herebi Pluton;*

*Irascitur omnibus umbris;*

*Inter Philosophos ridet omnia Democritus;*

*Contra deslet cuncta Heraclitus;*

*Nescit quaq; Pyrrhus;*

*Esse scire se putat omnia Aristoteles;*

*Contemnit cuncta Diogenes;*

*Nullus hic parcat Agrippa,*

*Contemnit, scit, nescit, flet, ridet, irascitur,*

*Insectatur, carpit omnia,*

*The Germane.*

But to interrupt you, and to stay you from yttering

L3

the

the last verse of that Epigramme: I will acquaint you with one common vice of our Anabaptists.

*The Englishman.*

What is that I pray you?

*The Germaine.*

The 76.<sup>se</sup>-  
blance.

**T**Ruely this, albeit they speake much of mortification, yet were they greatly given to lustfull carnallitie and vncleanner. And for further prooffe heereof, I refer you to Stanhusius his Booke of *Meteors*, where he hath these wordes: *Anabaptista, omni sublata disciplina et honestate, omnia libidinis genera exercentur.* Now what say you to this matter? doe your Puritanes heerein resemble your Anabaptists?

<sup>a</sup> Stanhusius,  
Lib. 2. de me-  
teor. tractat,  
de Cometis.

*The Englishman.*

<sup>b</sup> 1. Cor. 5. 1

I say of our Puritanes, as Saint Paul said of the Corinthians: *It is heard certainelye that there is fornication among them.*

But what neede I goe by heare-say? I have seene the man that laide Hagar in his bosome, because Sara was barren. Yea, I will not acquaint you with the tenth part of what I knowe, and am able to iustifie.

Let vs see what other thing you haue obserued in your Anabaptists?

The 77.<sup>se</sup>-  
blance.

*The Germaine.*

<sup>c</sup> Vide Bulling  
Lib. 1. aduers.  
Anabapt.

**I**Haue obserued, that albeit they were thus vicious, yet they vsually obiected against our Germaine Ministers that in their congregations there was a manifest amendment of life, but in ours none at all.

*The Englishman.*

<sup>d</sup> T. C. Rph.  
page 34. & 47

The preaching of the word of God, (prayed bee his holy name) hath beene effectuell in England, and hath brought multitudes from superstition, and palpable darkenes, to the true knowledge of god, &c. yet notwithstanding some of our <sup>d</sup> Sectaries haue vsed the selfe same obiection



objection against our Church. But to leaue this particular, how did they cloake these their vices?

*The Germane.*

**T**Ruely, they did beare the world in hand, as <sup>a</sup> *Zuing-*  
*lius* testifieth, that whatsoever they did, they did it be-  
ing thereunto moued by the spirit.

*The 78. s<sup>e</sup>-  
blance.*

<sup>a</sup> *Zuinglius in  
Ecclesiast.*

*The Englishman.*

So did one of our Sectaries in a letter to *Hacker*, where-  
in he vsed these speeches: <sup>b</sup> *If his moste holy spirit direct  
you to come, come: if not stay.* And againe, *the working of  
his moste holy spirit in me since your departure, is mightie &  
great: yet my zeale of spirit burneth like fire.*

<sup>b</sup> *See the Con-  
fession of spirit, page. 23.*

But not to wearie out selues any longer, let vs heere  
(though abruptly) breake off this our conference.

*The Germane.*

No, giue me leaue I pray you to relate the abhomi-  
nable opinions, detestable qualities, and execrable treache-  
ries of some of our Anabaptists, and then wee will con-  
clude.

*The Englishman.*

Well, proccede.

*The Germane.*

**T**HERE was one *Thomas Muncer* in Germanye, who  
taught, that God euen in these daies doth reueale his  
will by dreames, visions and reuelations <sup>c</sup> *God (saith hee)  
hath warranted me face to face, he that cannot lye hath com-  
maunded me, to attempt the change by these meanes, euen  
by killing the Magistrates.*

*The 79. s<sup>e</sup>-  
blance.*

<sup>c</sup> *Ipsemet mi-  
hi coram pro-  
pheta &c. Sola-  
dan Com. 5.*

And *Phifer* his lewde companion, did but dreame in  
the night time, of the killing of many Mice, & presentlye  
expounded his dreame of murdering the Nobles. Yea,  
at *Sanguillum* a Towne in Switherland, one of our Ana-  
baptists, did (as <sup>d</sup> *Strius* reporteth) cut off the head of his  
owne natural Brother, the Parents to them both standing  
by.

<sup>d</sup> *Strius in  
coment.*

by. And this reason which hee had for doing it, was (for sooth) because it was commannded him from above. Now tell mee, was there euer any such fellowes in England?

*Englishman.*

*See the conspir. Page. 42.*

Yes, there was one *Hacket* that tolde the people that God had revealed his will vnto him extraordinarily; and that he had receiued an immediate calling from God, to reforme the Church, and to cal the whole world to repentance.

*Conspir. pag 14.*

There was also a *Puritan* preacher, that informed the said *Hacket*, that God doth, & wil from time to time, rayse vp extraordinary workes and helpers to his Church, as Apostles, Euangelists, and Prophets, where neede requirereth. And for the prooffe of this his opinion, hee produced the example of one that cryed vp and downe the streetes in Ierusalem before it was besiedged.

*The Germane.*

Yea, but was this *Hacket* a Puritane? your Puritanes happily will not acknowledge him to be one of their side.

*The Englishman.*

Yes, that hee was a Puritane, it may appeare by these his Puritane trickes, vizt

*For the proof of all these particulars following, I referre you to a Booke extant intituled the conspiracie of pretended reformation page. 426. 34-35.*

1. He followed such Preachers, at did fitte his humor, and would not heare Maister Ray the Preacher of the Town where he dwelt.

2. Hee burned in desire of reforming the Church and Common-wealth.

3. Hee had some of the Bretheren to fast with him, before he attempted his reformation.

4. Hee purposed to plant in euery congregation, an clergie or consistencie of Doctors, Pastors, Lay-elders, and widows.

5. H

5 He rayled on the Bishops, and on all other that withstood this his reformation.

But what need I stand to prove this? who knoweth not, how that hee and his two counterfet Prophets, the selfe-same day they arose in *Cheap-side*, tolde the said Puritan-preacher in the morning, that *reformation and the Lords discipline, should then forth-with be establisht*? They did also charge him to put all Christians in comforte, that they should shortly see a ioyfull alteration in the state of the Church-gouernment.

Thus you see, how that we haue *consistentem rem*, the confession of his owne lips against him-selſe, so that there needs no more to doe; as *Dauid* spake to the young man that brought newes of the death of *Saul*, *Os tuum contra te loquutum est*: thine owne mouth hath spoken against thee.

*The Germaine.*

Yea, but was that Preacher a Puritane, that auouched extraordinary callings, by the example of him that cryed vp and downe the streetes of *Hiernusalem*, before it was besiedged?

*The Englishman.*

Yes, for hee was <sup>d</sup> Vicar of *Scabergo* and *Dent* in the Northern partes; and for his intolerable insolencies, and contempt of the gouernment of the Church, was both depriued of that his Benefice, and deposed from the Ministerie, by the authoritie of our late Soueraignes Commission for causes Ecclesiasticall. <sup>d see the con- spir. pag. 2</sup>

But to proceede in order, did there euer arise vp amongst the Anabaptists any such like Prophets as these were?

*The Germaine.*

Yes, in the month of Iuly; Anno Dom. 1533. a new Prophet (beeing a Gold-smith by his trade) arose vp amongst them: who called the multitude together into the market-place, and signified vnto them, that it was the

# The Picture of a Puritane.

will of God, that *John* of *Leyden* should be Emperour of all the Earth; and that hee should destroye all Princes and Potentates, but spare the common people that loued sinceritie.

*The Englishman.*

<sup>a</sup> See the consp.  
spir. Page, 66.

As your *John* of *Leyden* was Proclaimed Emperour by the Golde-smith Anno Dom. 1533. so was <sup>a</sup> *Hacket* proclaimed King by his counterfet Prophets, the 33. yere of the Raigne of our late Soueraigne Queene of famous memory. But proceed on I pray you in this matter.

*The Germaine.*

The 81. sē-  
blance.

**I**N the said yere of our Lord, about the end of December, one of our Anabaptists, pretending himselfe to be diuinely inspired, and rauished in spirit, did goe through the street of the Citie of *Munster* crying; Repent, repent, and be againe Baptized, or else the iudgement and wrath of God will quickly or suddenly fall vpon you.

*The Englishman.*

<sup>b</sup> See the consp.  
pag. 55. 56. of  
the Annales of  
England, colle-  
cted by Iohn  
Stowe, pag.  
1288.

So in the said yeere of our late Queenes raigne, vpon the 16. of Iuly in the morning, did <sup>b</sup> *Hackets* said Prophets goe from one *Walkers* house neere vnto *Broken-Wharfe* in London, and going from thence by *Watling-streete* & *Olde-Change*, toward *Cheapside*, cryed out and said: Christ Iesus is come with his Fanne in his hand, to iudge the earth: Repent England repent, repent.

But now to conclude this whole discourse, what other outrageous villanie committed your Anabaptists?

*The Germaine.*

The 82. sē-  
blance.

Truely, they joyned their forces together, and made an insurrection, as you may read in *Sleidan* and in other of our Germaine writers.

*The Englishman.*

So did *Hacket* likewise commit Treason against our late

late Queenes Majestie, in the three and thirtieth yeare of her Raigne : and for the same was arraigned on the 26. of Iuly immediately following, and <sup>c</sup> by two senerall indite-  
ments found guiltie : as to haue uttered and spoken di-  
uers moste false & trayterous wordes against her Maiesty, <sup>c See the An-  
nales of Eng-  
land pag. 1289</sup>  
to haue rased and defaced her Maiesties Armes, as also a  
certaine Picture of the Queenes Maiesty, and did malici-  
ously and trayterously, thrust an iron instrument into that  
parte of the said Picture that did represent the Breast and  
Heart of the Queenes Maiesty.

God Almighty, who preserved her Majestie from  
the Trayterous stratagems of all her enemies, and gathe-  
red her to her Fathers in peace, Preserve him likewise that  
sitteth on her Throne after her : and when he is gathered  
to his Fathers, (the woe whereof fall vpon an other age)

let him goe to rest with greater tokens of his fa-  
uour, then euer to fall into the handes of  
such Anabaptistickall Puritanes,  
or any other Trayterous  
enemies.

*The Germaine.*

Euen so Lord Iesu : Amen, Amen,

*M 2 Puritano-*



*Puritano-papismus:*

O R

*A Discoverie of Puritan-papisme:  
made by way of Dialogue or conference,  
betweene a Protestant and  
a Puritane.*

*The 1. Dialogue.*

Wherein is plainly shewed, that the Puritanes  
haue in sundry things ioyned with the Pharisees, Aposto-  
lickes, Aerians, Pepuzians, Petrobrusians, Florinians,  
Cerinthians, Nazarens, Beguardashes, Ebionites, Cato-  
baddites, Catharists, Enthusiasts, Donatists, Iouianists,  
Brownists and Papists.

*The Protestant.*

C O ME neighbour, let vs shake handes and be  
friendes.

*The Puritane.*

Shake handes with a Formalist?

*The Protestant.*

Why not with a Formalist? you will not sticke to  
shake handes with a Papist.

*The Puritane.*

Doe we shake handes with the Papists? *Whilest you  
compare vs to the Anabaptists, some friend of yours might  
thinke that you said truely, because such, alwayes seeking  
darke and solitarie places, might happily haue some fauou-*

*These are  
T. C. his  
wordes, pag. 7.  
sec. 5th.*

*rets*



*pers which are not knowne. But when you ioine vs with the Papists, which are commonly knowne to all men, whose Doctrine wee impugn as well as you, whose markes and badges we can lesse away with then you, whose company we flie more then you, whose punishment wee haue called for more then you for your part haue done: and therefore are condemned of them as cruell, when you often times cary away in the name of mildenes and moderation, which forsooth knowe no commaundement in the Scriptures to put Heretickes to death: when I say, you ioine vs thus with the Papist, you doe not onely loose your credit, in these vntrue surmises (wherein I trust with the indifferent reader, you neuer had any) but you make all other thinges suspected, which you affirme, so that you giue men occasion to take vp the common prouerbe against you, I WILL TRVSTE YOU NO FVRTHER THEN I SEE YOU.*

### The Protestant.

*Pilate and Herod were at great ods about priuate matters betweene themselues, but whē they had to deale with Christ, they could then become friendes, & conioyne together for his destruction: the Pharisees and Saduces were of contrary sects, yet were they both enemies to Christ & his Doctrine.*

*The Anabaptists agreed not with the Papists, yet they both sought to deface the church of Christ, & did cleane together in their deuises against Christ, as the Scales of Leniathan: euen so you, though ye be at enmitie with the papists; though you impugn their Doctrine; though ye cannot away with their markes and badges; though ye flye their company; though ye call for their punishment; yet, in defacing & deprauing of this Church of England, you fully ioine with thē against vs. So that as there was a day, whē Herod and Pilate were made friends, so there is (I see) a day when Papists & Puritanes are made friends. And for this cause did our reuerend Bretheren, of the*

*a In their E. Vniuersitie of Oxford* obserued this seauen-fold e sem-  
*piit, dedicatory* blance betwixt you and the Papists.  
*before their*  
*an'swere to the*  
*Petition.*

1. You both entitle your selues, the Kinges afflicted sub-  
 iects, and aboue all other, his deuoted Seruants.

2. You both pretend an enforcement of a speedye re-  
 course to his Maiesty, for a present redresse and refor-  
 mation.

3. You both complaine, of being ouerwhelmed with in-  
 during persecution through losse of liuing and libertie.

4. You both ground your Doctrine and Discipline vppon  
 the sacred Text of Gods word and Gospell.

5. You both condemne the obedience of vs Protestants to  
 the lawes establisbed, to be, not for conscience and zeale: but  
 for morall honestie, and feare of temporall punishment, say  
 the Papists, for their owne quiet, credit & profit in the world,  
 say you.

6. You both renounce a publike alteration and dissoluti-  
 on of the state ecclesiasticall.

7. You both denie, that you exhibite your petitions, with  
 a tumultuous spirit, or with a disloyall and schismaticall  
 minde.

### The Puritane.

What tell you mee of these things? these are but mat-  
 ters of circumstance; but haue you obserued any sem-  
 blance in any matter of substance?

I tell you plainelye, that wee defie the Pope and  
 his Religion: we say that he is Antichrist, because he ad-  
 uauunceth himselfe aboue all that is called God. For whē  
 Kinges and Emperors (to whome the name of God is  
 communicated) doe come into the presence of his holy-  
 nes, they must (forsooth) after obeysance done in three  
 seuerall distances, fall downe before him and kisse his  
 feete.

*Lib. cerem. T.*  
*sect. 5. cap. 3.*  
*et Lib. 3. sect. 1*  
*cap. 2.*  
*c. 106. 1. serm.*  
*sect. 2. cap. 3.*

And if they be in presence when he taketh horse, the  
 chiefest

chiefest of them must holde his right stirrop, and likewise when he lighteth off doe the same.

Take an example of his insolent and Antichristian behaviour. Pope <sup>a</sup> Alexander the third excommunicated the Emperour *Fredricke Barbarossa*, and tooke his Sonne prisoner in *Venice*. And when he came into the Church of Saint *Marke* there, to the end that hee might bee absolved, and his Sonne restored, the Pope hauing commaunded him to prostrate himselfe vpon the ground, & so to aske pardon, sette his foote in the necke of the said Emperour, saying: it is written, *Super aspidem & basiliscum ambulabis, & conculcabis Leonem & Draconem.* <sup>a Naucler. general, 40.</sup>

*The Protestant.*

If the Doctrine of your consistorians and disciplinarians might take place, our Kinges of England (I feare) would in short time bee brought to the like slauerye: for doe not they teach that Princes ought to submit themselves to the Seniors of the Church, and that they ought to be content to bee ruled and gouerned, to bee punished and corrected, to bee excommunicated and absolved by their discretion, and at their pleasure? *Christian Princes must remember* (saith T.C.) <sup>b</sup> to subiect themselves vnto <sup>b T.C. page. 144. sect. 1.</sup> the Church, to submit their Scepters, to throwe downe their Crowne before the Church: yea to lick the dust of the feete of the Church.) Doth not this Puritan-papish Doctrine smell of Antichristianisme?

But to proceede, wherein doe your chiefe writers, dissent from the Popish writers?

*The Puritane.*

Wherein doe we not?

*The Protestant.*

Insist in some particulars.

*The Puritane.*

Cardinall <sup>c</sup> Bellarmine, <sup>d</sup> Cardill, <sup>e</sup> Harding and the <sup>e Bellar. de concil. cap. 12.</sup> rest <sup>d Cardill. in defens. concil. Trident. lib. 1.</sup> <sup>e Harding. in confut. apol. Anglic. parte 3. cap. 6. sect. 3.</sup>

rest of the Popish Doctors teach, *that Councils and Synods may be assembled without the Knowledge of the Emperour.*

*The Protestant.*

Doe not your Doctors teach the same Doctrine? haue they not had many assemblies and classicall Synodes, wherunto the authorizement of the Prince was not had? is not their opinion answerable to their practise?

*The Puritane.*

The Papists also teach, that the Emperour ought not to be ouer-ruler, or determiner in Councils and Synods.

<sup>a</sup> Bellar. lib. 1.  
de concil. cap.  
19. Iohannes  
de turre cre-  
matz lib. 3. de

eccles. cap. 22.  
cardil. in dis-  
put. 2. de con-  
cili.

<sup>b</sup> T. C. Lib. 2  
pag. 105. 154

*The Protestant.*

Doth not T. C. teach the selfe same Doctrine? <sup>b</sup> No ci-  
uill Magistrate (saith he) in Councils or Assemblies for  
Church matters, can either be chiefe moderator, ouer-ruler,  
Iudge or determiner.

*The Puritane.*

Yea, but doe any of our teachers deny the Kings supre-  
macy, as the Papists doe?

*The Protestant.*

What say you to T. C. who speaketh moste cleerelye,  
and seemeth to be on the Popes side in this matter. His  
wordes are these: <sup>c</sup> *The Christian Soueraigne ought not  
to be called the head vnder Christ, of the particular and  
visible Churches within his Dominions.*

<sup>c</sup> lib. 2. page

48.

*The Puritane.*

But doe any of our writers, spoyle the Ciuil Magistrate  
of all government in Ecclesiastical matters, as the Papists  
doe?

*The Protestant.*

Yes, the Admonitors say in plaine tearmes, that <sup>d</sup> *to  
these three ioyntly, that is, the Ministers, Seniors, and Dea-  
cons, is the whole regiment of the Church to be committed.*

<sup>d</sup> Admon. page  
126.

Now

Now if the whole gouernment of the Church, be to be committed to Ministers, Seniors, and Deacons, what authoritie remaineth to the ciuill Magistrate in the gouernment of it?

*The Puritane.*

<sup>a</sup> I answer in the name of the Authors of the Admonition, that the Prince and ciuill Magistrate hath to see, that the lawes of God touching his worship, and touching all matters and orders of the Church, be executed and duely obserued; and to see that euery Ecclesiasticall person, doe that office whereunto he is appointed: and to punish those which faile in their office accordingly. As for the making of the orders and ceremonies of the Church, they do (where there is a constituted and ordered Church) pertain to the Ministers of the Church &c.

<sup>a</sup> These are the words of T. C. page. 153.

*The Protestant.*

I reply with the wordes of the late Reuerend Arch-bishop. <sup>b</sup> What? no more but to see them executed? how differeth this from Papists? The Papists giue to the Christian Magistrate in Ecclesiasticall matters potestatem facti & non iuris, that is, to see those lawes executed and put in practise that the Pope and his Cleargie shall make, and to be as it were their executioner, but not to make any lawes in Ecclesiasticall matters: for doth not Saunders a popish writer say the same? <sup>c</sup> Although I do not deny (saith he) that the knowledge of a fact that belongeth to the Ecclesiasticall lawe, may be committed to Kinges and Magistrates: and before the Ecclesiasticall cause be determined, the King may vse his authoritie to this ende, that there may bee some quiet place prepared where the Bishops shall consult, and that the Bishops be called to the same place at a certaine day, and that in the meane time while the matter is in determining, common peace may bee preserved euen among the Priests themselves. To conclude, after the cause be determined and iudged by the Priests, the King may punish him with the

<sup>b</sup> In his defence of the answer to the Admon. page. 694. 695. 696.

<sup>c</sup> saunders fol. 54.

sword which hee carrieth not in vaine) or by some other corporall punishment, which shal refuse to obey the sentence of the Priests.

a Muscul. in  
locis committit:  
de magistratu.

a Musculus also setteth out this Popish opinion, touching the authoritie of the ciuill Magistrate in Ecclesiasticall affaires, very plainly in these wordes: Those whom they call Ecclesiasticall Persons, and wee call them Papists, will not commit to the Magistrate, any further authoritie in Religion, then to bee the keeper and reuenger of it, and of their Ecclesiasticall Lawes, that the Ecclesiasticall pollicie may remaine immoouable: wherefore they deny him to haue authoritie, in that hee is a Magistrate, to make or to publish any Ecclesiasticall lawes, because such thinges pertaine to those that do represent the Church; whose decrees and constitutions must bee maintained and defended by the authoritie of the Magistrate.

But to leaue this resemblance, what arguments doe the Popish Doctors vse against the Princes authoritie in causes Ecclesiasticall?

#### The Puritane.

b Sanders. lib. 2  
cap. 1. fol. 17.  
c Harding. 2.  
gainst the A-  
pologie. fol.  
118.

b Sanders, c Harding and other of them do quote 2 Chron. 19 8. 11. which place maketh indeede fully to gainst them: for Iehosaphat had chiefe authoritie and gouernment both in thinges pertaining to the Church, and in thinges pertaining to the Common-wealth; but for better execution of them, the one hee did commit to bee executed by Amariah the Priest, the other by Zebadiah a Ruler of the house of Iuda: euen as the Kings Maiestie, being in all causes, both Ecclesiasticall and Temporall, within these his Realmes and Dominions, supreme gouernour, committeth the hearing and iudging of Ecclesiasticall matters to the Reuerend Fathers of the Church, and of Temporall matters, to the Right honourable, the Lord Chancelour and other Iudges.

Now



Now had *Iehosaphat* nothing to doe with Church-matters, because he made *Amaziah* Priest iudge in the same & they may as well say, that hee had nothing to doe in Temporall affaires, because he also appointed *Zebadiah* to heare and determine them.

*The Protestant.*

True, and yet T. C. quoteth the selfe same place, to prooue the selfe same thing, a *look* (saith he) in the second Booke of the Cronicles in the 19. Chap. and in the 8. and 11. verses, and you shall see that there were a number appointed for the matters of the L O R D, which were Priests, and Levites, and there were other also appoynted for the Kinges affayers, and for matters of the Commow-wealth &c.

a T. C. page. 14; lect. 1.

*The Puritane.*

But in what other things agree we with the Papists?

*The Protestant.*

1. The Papists would not haue the scriptures read in the Church to the people: No more would your Puritane-papish writers: for b they blush not to say that *reading is no feeding, but as euill as playing upon a Stage, and worse too.*

b In their view of ps. Pish abuses re. maining fol. 1.

2. The Papists condemne our Book of common prayer, set out by publike authoriitie, and the whole order of service: so doe you,

3. The papists say that our Sacraments are not rightly ministred: so say you likewise, as hath beene already shewed.

4. The Papists say that we haue no right ministerie in England, no Pastours, no Bishops, because they be not rightly and canonically called to these functions: & the selfe same doe you affirme, as hath also beene shewed.

5. The Papists auouch that we are not the true church, no that wee haue not so much as the outward face and shew of the true Church: & the selfe same thing do you

Puritan-popish teachers auouch, in their first Admonition, page 33, and in their second admonition, page, 6.

*The Puritane.*

a l. B. in his  
toyle for a  
legged Foxes.  
chap. 3.

All this notwithstanding, we come farre short of the Papists: for Popery is (as a one truly saith) an botch-potch and miserable mingle-mangle of all Sathans forgeries and diuellsish heresies. With Carpocratian Heretickes they set vp the image of Christ, and other Saints; with the Anthropolopomorphits, they paint God the Father like an olde man with a gray beard: with the Pelagian Heretickes, they maintaine free will, power to iustifie our selues, and to fulfill the commandements; with the Messalians, they mumble their Mattens, Pater nosters, and seauen Psalmes by number, vpon a payre of Beades: with the Tatians, Cataphryges, Montanistes, and Ebionites, they seeke sanctification in eating and not eating in marrying and not marrying, &c.

But not to insilt in the enumeration of their Heresies can you shew that we haue reuiued any olde Heresies?

*The Protestant.*

I can shewe, that there was scarce any Heresie inuented by olde Heretickes, which eyther the Papistes or the Puritanes haue not reuiued and renewed with fresh and new colours. And besides their opinions, you haue also their trickes, qualities, and conditions.

*The Puritane.*

Insist I pray you in vs, whom you call Puritanes: can you prooue that wee haue ioyned with any olde Heretickes?

*The Protestant.*

Yes, you haue ioyned with the Pharisies, Apostolickes, Aerians, Pepuzians, Petrobrusians, Florinians, Cerinthians, Nazarens, Beguardinies, Ebionites, Catobabditers, Enthusiasts, Donpatists.

*The*

*The puritans.*

To begin with the *Pharisees*, wherein haue we ioyned with them?

*The Protestants.*

The *Pharisees* sewed Pillowes of selfe-liking vnder their owne arme-holes, & tooke no knowledge of beames in their owne eyes; but euermore excepted against their brethren, as men not worthy the ground they trode vpon. *Why eateth your Maister* (saide they to Christs Disciples) *with Publicanes and Sinners?* The like exception (to my knowledge) did some of your faction lately take against a Minister, that chanced to eate with one that was suspected to be a Papist. *Why eateth our Minister* (saide they) *with one that is a Papist?*

2 The *Pharisees* seperated themselves from other people as more holy then they, and therefore some thinke, that they be called *Pharisees*, *quasi segregati, quod vita sanctimoniam, a vulgi moribus & vita seperati essent, non aliter atque Monachi, quos Carthusianos vocant, as seperated from the common sort in holinesse of life and conuersation, much like vnto the Monkes which be called Carthusians.* a Fosterus in dictinar. hebraico.

And do not you come neere the *Pharisees* herein, when you dispise al those that be not of your sect, as polluted, & not worthy to be saluted, as hath already beene shewed? b Iosephus lib. Antiquit. Tom. 2. lib. 18. cap. 2.

3 b *Iosephus* obserueth this to be an other propertie of the *Pharisees*, viz: that whatsoever their owne reason perswaded them; id sequuntur pertinaciter, that they stubbornly followed. And the selfe same thing haue I observed to be the propertie of stiffe and stubborn Puritanes in these dayes.

4 The *Pharisees* were (as the same c *Iosephus* witnesseth) *astutum hominum genus, arrogans, & interdum quoque regibus infestum, &c.* that is, a subtile kinde of men, arrogant, and sometime deadly enemies to Kings: and so are you. c Tom, 2, lib. 17, cap 3.

For it is not vnknown to any that hath had any dealing

with you in worldly affaires, how craftie and subtile you are in all your dealings.

As for your arrogancie and contempt of superioritie, this is not vnknewne to the Kinges Maiestie himselfe.

a See his Ma-  
iesties speech  
deliuered in  
the Vpper  
house of Pa-  
liament March.  
19. 1603.  
b Gregor. Na-  
zianzen, cis to  
ret.

a Puritanes (saith his Highnesse) are ever discontented with the present gouernement and impatient to suffer any superioritie, which maketh their selfe unable to be suffred in any well gouerned common-wealth.

Thus you see, that we haue iust cause to tearme you English *Pharisees* and to say with *Nazianzen* b *Pharisaus ou genus alla tropos ergasetai* not the nation but the conuersation maketh a Pharisee.

#### The Puritane.

But wherein I pray you doe we ioyne with the *Apostolickes*, *Aerians*, *Petrobrysians*, and the rest of those old *Heretickes* before named?

#### The Protestant.

The *Apostolickes*, neither considering the diuersitie of times for Ecclesiasticall pollicie; nor the true libertie of Christian Religion in things indifferent nor the authoritie of christian Magistrates, concerning the same, wold haue nothing to bee vsed in the Church in these dayes, which was not vsed in the daies of the Apostles; Now let it be imagined, whether your Preachers doe not resemble them herein, when they complaine, as hath beene shewed, that we haue *Surplusses deuised by Pope Adrian*. &c, which the Church of God in the Apostles time neuer knew and therefore they are not to be vsed.

c Epiphan hz.  
rel. 79.  
d Aug. hz. rel.  
52.  
a presbyterum  
ab episcopo,  
nulla differen-  
tia debere dis-  
cerni,

*Aerius* ( of whom the *Aerians* tooke their name) was condemned of Heresie both by c *Epiphanius* and Saint d *Aussen*, for that he held, that Fastis appointed by the Church were not to be kept, and next, for saying that a *Presbyter* should not bee distinguished from a *Bishop* by any kinde of difference. How then can you wipe away the

the blot of Heresie, that reckon (as hath beene shewed) Saints Eues, and Lent for *Romish* fasts; Archbishops and Bishops, for *new Ministeries* neuer ordained by God.

The *Petrobrusians* held, that holy-dayes are *Ethelothroscelai*, and that no man hath, nor ever had, since *Moses*, authoritie to institute them in the olde testament, nor in the new, except the Apostles, who instituted (as they say) the Sunday onely. To this heresie of these *Petrobrusians*, did our Admonitors fully subscribe: for they condemned the obseruing of holy daies, as a thing *contrary* to the word of God, and as a peece of the Popes portuise. But to proceede:

There were certaine Hereticks called *Beguardini*, who held, that *a spirituall man is not subiect to humane obedience*: Now let it therefore be iudged with indifferencie, whether you Puritanes haue not some touch of this Heresie, who will not submit your neckes and soules to the yoke of humane obedience in things indifferent.

There were also other Hereticks called *Acephali*, or *Catobabdes*, who would not suffer any Bishop to haue any iurisdiction ouer them. Now if these *Catobabdes* were for this very cause repured Heretickes, what shal we say of you Puritanes, that doe tread in their steps? what reason can you bring that this should be an Heresie in them and none in you? where got you that exemption? or if it be an Heresie in both alike, why should you not be condemned for Heretickes both alike.

The *Enthusiasts*, *Pepuzians*, and other olde Heretickes depended on dreames, visions, and reuelations: and so haue some of your Puritan-preachers done, as hath bin already proued.

The *Ebionites*, *Corinthians*, *Nazarens*, and *Florinians*, were reputed Heretickes, because they tyed men to a strict obseruation of Mosaicall ceremonies. Now this old Heresie was renewed by one of your faction in Oxfordshire, (who as an Oxford Doctor testifieth) when  
his

c Spiritualem  
entia non esse  
subiectum.  
Clementin.  
Lib. 5 tit. 3.  
cap. 2.  
d Acephali ob  
quam causam  
dicti sunt,  
quod sub Episc.  
copis non fuerint.  
Nices.  
phor. Lib. 18.  
cap. 45.  
e Episcopos te.  
li Cat. habent e  
non recipiunt.  
Nicesphor. Lib.  
18. cap. 49.

a D. Houson  
in his Festiui-  
ties of the  
church of Eng-  
land.

*his fathers ribbes were broken, would not ride for a bonesetter on the Sabaoth day*

The *Iouinianistes* were condemned for Heretickes, because they held all sinnes to be equall. Now this Heresie haue some of your faction begunne to reuiue. For example sake and for verifying what I haue spoken, I will acquaint you with the very words of some of them.

b D. Houson,  
ibid.

To insist againe in an Oxefordshire man, *there was one that went out of Oxeford, and preached in a Market-towne in Oxefordshire, that it is as great a sinne to doe any seruile worke vpon the Sabaoth, as to doe murder and commit adulterie.*

And there was another *Individuum vagum*, that preached in a market-town in Somersetshire, that *it is as great a sinne to throwe a bowle on the Sabaoth day as to kill a man.* Yea some haue not blushed to say, that *it is as great a sinne to kill a mans Cocke, as to kill his Seruant.*

But let vs leaue the *Iouinianists*, and come to the *Donatists*.

*The Puritane.*

Doe we agree with the *Donatists*?

*The Protestant.*

Yes, the *Donatists* deuided themselues from the congregations of other men, and had their priuate conuenticles: so haue you.

Againe, the *Donatists* held the minister to bee *de ipsa baptismi essentia*, of the being of Baptisme: and so doe you, as hath already beene shewed.

c T.C. page  
137

Yea, T.C. came not far short of the *Donatists*, when he taught, that *c children of Hereticks and of such as by excommunication, are cut off from the Church, may not be baptized.* But let vs come to our *Brownists*, which are indeede the very brood of the *Donatists*,

*The Puritane.*

Doe we agree with the *Brownists* too.

*The*



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*and The Protestant.*

Yes, and that in so many things, as that I can hardly find any difference betwixt them and you.

To insist in some particulars, the Brownists strive about externall matters, and seperate themselves from vs: for things ceremoniall, as appeareth by the very confession of the Overseers, Deacons, and Brethren of the English Church at Amsterdam in Holland, exiled, (as they falsely report) for the Gospel of Christ. Their confession is this: *We testify by these presents vnto all men, and desire them to take knowledge heereof, that we have not forsaken any one point of the true, antient, Catholike, and Apostolike faith, professed in our land: but hold the same grounds of Christian religion with the rest, agreeing likewise herein with the Dutch, Scottish, Germane, French, Heluetian, and all other Christian reformed Churches round about vs, whose confessions published, we call to witnesse our agreement with them, in matters of greatest moment, being conferred with these Articles of our faith, &c. Now, as the Brownists doe (by their owne confession) strive about external & ceremoniall things: so do you likewise. And therefore we may fitly say vnto you both, as Saint Paul said vnto the like in his time: \* If any man lust to be contentious, we have no such customs, neither the Churches of God.*

2 The Brownists denie our Church to be the true Church of Christ. These are their impious words: *These Ecclesiasticall Assemblies, remaining thus in confusion and bondage, under this Antichristian ministerie, courts, canons, worship, ordinances, &c. without freedome and power to redresse any enormitie among them, cannot be said in this confusion and subiection, truly to haue Christ their Prophet, Priest, and King, neither can be in this estate, (whilst we iudge them by the rule of Gods word) esteemed the true, visible, orderly gathered or constituted Churches of Christ, whereof the faithful may become or stand members. And the like words haue some of your faction likewise vttered against our church. We in England (say the Admonitors) are so farre off from ha-*

*a* In their Epistle to the Kings Maiesly, prefixed before their Apologie.

*b* See the preface of their confession of faith. pag. 7.

*c* Cor. 11. 16.

*d* See the confession of faith, exhibited to the K. by the Brownists of Amsterdam. Article 31.

*e* Admon. 1. pag 4.

# A Discoverie

uing a Church rightly reformed, that as yet scarce come to the outward face of the same.

3 The blacke-mouthed Brownists doe raile thus on our Hierarchie: The present Hierarchie retained and used in England of Arch-bishoppes, Primates, Lordshoppes, Metropolitans, Suffraganes, Deanes, Prebendaries, Canons, Peticanons, Arch-deacons, Chancelors, Commissaries, Priests, Deacons, our halfe Priests, Parsons, Vicars, Curats, Hierling roaving-preachers, Church-wardens, Parish-clarkes: also their Doctours, Proctours, and other officers of their spirituall courts, together with the whole rabble of the Prelates and their seruitors, from, and under them, set ouer these Cathedrall and Parisionall assemblies in this confusion, are a strange and Antichristian Ministerie and offices. And the like lybellling and railing, these and your Teachers vsed. Our Bischoppes (say they) are Antichristian Prelates, <sup>b</sup> ordinances of the diuill, Pettie Popes, Pettie Antichrists, <sup>c</sup> cogging and cosoning knaues, <sup>d</sup> robbers, welues, simonacks, persecutors, sowers of sedition, and discontentednesse, <sup>e</sup> and that the worst Puritane, is an honestier man than the best Lord Bishop in Christendome.

a In the book entitled, the State of the church of England. pag. 9.  
b Hay any pag. 4.

c Martins epist. 37.

d Martins sen.

B. 4. C. 1.

e Martins protest. pag. 4.

f In the preface of their Confession of faith. pag. 9.

g See their second petition to the King particul. 5.

h Martin Junior. Thef. 2.

i See their confession of faith art. 23. and

4 The forenamed <sup>f</sup> Brownists, haue sued to the Prince and Parliament, to haue Bischoppes remoued out of the Church, as being the limbes of Antichrist: so haue your Puritane Preachers likewise done, in their admonitions and supplications to the Parliament.

5 The Brownists would haue Pastors, <sup>g</sup> Teachers, Elders, Deacons, and Helpers, in stead of Arch-bishoppes, Lord-bishops, Suffraganes, Deanes, Archdeacons, Chancelors, &c. and so would you too. <sup>h</sup> Of necessitie saith Martin, all Christian Magistrates, are bound to receiue this gouernment by Pastors, Doctours, Elders, and Deacons, and to abolish all other Church gouernment.

6 It is an article of the Brownists Creede, that <sup>i</sup> euerie Congregation hath power and commandment, to elect and ordaine their owne Ministerie, so it is an article of your Creede also, that the common people of euery Congregation should

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should elect their owne Ministers.

7 The <sup>k</sup> Brownists cry out against our Cathedrall Churches, and complaine that we haue *Organs, Quere-  
sters, singing men and boyes, as in times past in popery*: so doe your Leaders cry out against our <sup>l</sup> *cheefe chan-  
ters, singing men, Organ players, and squeeking Queresters*: as they call them.

8 The absurd <sup>m</sup> Brownists say, that *degrees in Theology, in-  
forcement to single life in Colledges, and the studie of beashen  
Writers, with other like corruptions*, (as they terme them) in Schooles and Academies, should be remooued and redressed: and the like say you, as hath alreadie beene shewed.

9 The Brownists haue exhibited a supplication to the Kings Maiesty, and therein craued, that, *no Apocripha  
writings, but onely the Canonickall Scriptures be used in the  
Church*: and so haue you.

10 The <sup>a</sup> Brownists woulde not haue Homilies to be read in the Church, no more would you.

11 The <sup>b</sup> Brownists dislike our prescript forme of prayer, and so do <sup>c</sup> you.

12 The <sup>d</sup> Brownists beare the world in hand, that *our  
Service Booke is verbatim gathered out of the Masse-booke*: so do you, that it is <sup>e</sup> culled and picked out of that popish dung-  
hill, the Portuise and Masse-booke.

13 The new-fangle <sup>f</sup> Brownists blame is, for keeping the olde fashion of *Psalmes, Chapters, Epistles, Gospells, Versi-  
cles, Respons, Te Deum, Benedictus, Magnificat, Nunc di-  
mittis, Our Father, Lord haue mercie vpon vs, The Lord be  
with you, O Lord open thou my lips, Glorie be to God on high,  
Lift vp your heartes, O come let vs reioyce, Glory be to the fa-  
ther, Quicumque vult, &c.* and the selfe same doe you.

14 The <sup>g</sup> Brownists dislike our *Lotary and Collects*: so doe you.

15 The <sup>h</sup> Brownists dislike our *Prayers ouer the dead at  
buriall*: so doe you.

their <sup>a</sup> petiti-  
on to the king  
particul. 9.

<sup>k</sup> In their  
preface of the  
Confession of  
faith. pag. 10.  
<sup>l</sup> Admon. 1. pag.  
225.

<sup>m</sup> In their se-  
cond petition  
to the King  
particul. 13.

<sup>n</sup> See their se-  
cond petition,  
particul. 9.

<sup>a</sup> Confess. art. 30

<sup>b</sup> See their <sup>a</sup>.  
petition par-  
ticul. 9

<sup>c</sup> Admon. 1  
pag. 17.

<sup>d</sup> In the pre-  
face to the  
Confession  
pag. 10.

<sup>e</sup> Admon. 1  
pag. 16.

<sup>f</sup> In the pre-  
face of the  
Confession.  
pag. 10.

<sup>g</sup> Ibidem.

<sup>h</sup> Confess.  
art 30.

# A Discoverie

i *Caride Con-*  
*cionibus ad Ec-*  
*clesiam haberi-*  
*dis.*

k *Admonit.*  
*pag. 200*

l *In their a-*  
*petition to*  
*the King par-*  
*ticul. 11.*

m *In their*  
*preface of the*  
*conf. pag. 10*

n *Ibidem.*

o *In their*  
*preface of the*  
*conf. pag. 9.*

p *Ibidem.*

q *In their*  
*conf. art. 30.*

r *In the pre-*  
*face of their*  
*conf. pag. 10*

s *Admonit. 1.*  
*pag. 105.*

t *Preface of*  
*the conf. p. 10*

u *Admonit. 1*  
*pag. 105.*

v *Preface of*  
*the conf. p. 10*

w *Admonit. 1*  
*pag. 105.*

x *Ibidem.*

y *Ibid. Pre-*  
*face pag. 10.*

z *Conf. art. 30*

16 The *Brownistes* would not have Preachers to preach at burials: No more would you, as appeareth by your Booke of *Discipline*, wherein are these expresse words: *Infuneribus desueſcendum eſt commode, ab habendis concionibus, quod periculum ſit, ne ſuperſtitionem quorundam foveant, aut vanitatis inferuiant*: The Preachers muſt leau off by little and little, as they may conueniently, to preach at burials, leſt thereby they nourish the ſuperſtition of ſome men, or giue ouer themſelues to the preferuation of vanity: Yea the *k* *Admonitors* were not aſhamed to compare funerall Sermons to Trentalls.

17 The *l* *Browniſts* craue, that the Church be not urged to keepe any hoſe-dayes, ſauely to ſanctifie the Sabbath: ſo do you, as hath already bin ſhewed.

18 The *m* *Browniſts* doe reckon Saints Eeues, and Lent, for Romiſh faſts: ſo doe you. (you.

19 The *n* *Browniſts* diſlike the Ring in marriage: ſo do

20 The *o* *Browniſts* would not haue women to be church-  
ched: no more would you.

21 The *p* *Browniſts* haue ſlandred our Miniſters, and blazed abroad, that they take vpon them to forgiue men their ſins: and ſo haue you, as hath bin ſhewed.

22 The *q* *Browniſts* alſo falſly report, that we permitte *Midwives* to adminiſter Baptiſme: ſo do you.

23 The *r* brainſicke *Browniſts* would not haue children to be Baptized in *Fonts*: no more would you; becauſe *Fonts* (as you ſay) were inuented by Pope *Pius*.

24 The *s* *Browniſts* diſlike of *Croſſing* in Baptiſme: ſo do you; becauſe (forſooth) it is a peece of Poperie.

25 The *u* *Browniſts* diſlike that children ſhould haue godfathers and godmothers at their Baptiſme: ſo do x you.

26 The *y* *Browniſts* would not haue Interrogatories to be miniſtered to Infants: no more would z you.

27 The *a* *Browniſts* blame vs for Adminiſtring the communion to the people kneeling: ſo doe you.

28 The *b* *Browniſts* hold Surplices to be Popiſh corruption:

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ruption: so hold ye them to be *knowne liveries of Antichrist*

29 The *c Brownists* would have nothing to be vsed in these dayes, which was not vsed in the dayes of the Apostles: no more would you.

*c* In their defence pag. vlt. and in their

30 The *a Brownists* thinke it vnlawfull for vs, to vse any rite or ceremonie in our Church, which is vsed in the Church of *Rome*: and so doe you.

*a* petition particul. 14.

*a* In their preface of confession. p. 10. & 13.

To conclude, the Brownists and the Puritanes doe agree together in all things (their seperation onely excepted) as euen as twoo peeces of cloth, that are of the same wooll, of the same threed, of the same colour, and of the same breadth and length.

*The Puritane.*

But to put you in minde of one particular, before wee make an end of this our conference: why doe you vsually call vs by the name of *Puritanes*?

*The Protestant.*

Why? because you agree with certaine olde Heretikes, which were so *b* called in former ages.

*b* Cathari.

*The Puritane.*

Wherein doe we agree with them?

*The Protestant.*

The old *Puritanes* sought for a Church, saith master Caluine, wherein there should want nothing that might be desired: euen so do you as appeereth by these words of your chiefest Writer: *d* The Church in the whole and generall gouernment and outward policie of it, may be pure and vnspotted.

*c* Caluin. aduers. Anabapt. d T.C. Replie pa. 17. sect 4.

Secondly we call you *Puritanes*, not because you are purer than other men are, no more than were the *Puritanes* in ancient time; but because yon think your selues to be *e* purer than others, as the old *Puritanes* did.

*e* Manducator casarii.

God almighty giue you grace to become *f* pure in hart, and *g* in simplicitie and godly purenesse, to haue your conuersation in the world.

*f* Matth. 5. 8  
*g* I. Cor. 1. 13

O. 3. *The*



The second Dialogue;

*Treating of their Perseuerance in  
Schisme, and of their ghostly  
Idolatrie.*



Ell mette good Neighbour, what newes I pray  
you?

*The Puritane.*

I heare none, but that the Bishops haue vn-  
iustly depriued many good Ministers of their liuings.

*The Protestant.*

I would not haue any that beareth the name of a loyall  
subiect to say so. Their Lord-ships doe nothing against  
them, but what by their authoritie they may doe, and by  
their charge they should doe.

*The Puritane.*

Why should they depriue them of their liuings?

*The Protestant.*

They should depriue them of their liuings, bicause they  
persist and perseuer in an inueterate and old schisme.

*The Puritane.*

Is perseuerance in schisme such a matter, as that it de-  
serueth deprivation?

*The Protestant.*

I would not haue you to thinke it a light matter, for a  
man to persist in an olde schisme. The auncient Fathers  
of the Church, that flourished in the prime age thereof, re-  
puted it to be heresie.

*The*



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*The Puritane.*  
Which of them, I pray you doth so repute it?

*The Protestant.*  
Saint *Austen* that was hereticorum malleus, *The Hammer of Hereticks* in his time, dooth so repute it. For in his second booke against *Cresconius*, he dooth define an heresie on this wise: *a Heresis est schisma inueteratum*: an Heresie is an inueterate schisme.

*a Aug. contra Cresc. Donat. cap. 7.*

And in the chapter following, hee thus speaketh to the whole crew of the *Donatists*: *Heretici estis quod in schismate inueterato remanistis*: yee are Heretickes, because you haue persisted in an old schisme.

And in his Epistle to *Emeritus* the *Donatist*, though hee called the said *Emeritus* *b A very learned and an honest man*; yet withall, hee called him an Heretike, because hee did persist in schisme. His words are these: *Neque enim vobis obijcimus, nisi schismatis crimen, quanquam etiam haeresin male perseverando fecistis.*

*b Virum primum & liberally eruditum. Aug. epist. 104. Aug. de civit. Dei l. 18. ca. 51.*

So also in his booke *de Civitate Dei*, hee speaketh luculently enough to the poynt, in this manner, *Qui in Ecclesia Christi morbidū aliquod prauumq; sapiunt, si correpti, ut sanum rectumq; sapiant, resistunt contumaciter, suaq; pestifera, & mortifera dogmata emendare nolunt, sed defensores persistent: haeretici sunt.*

Many other deadly blowes might I giue you with this hammer of Heretickes, but I will stay mine handes for a while: Now let vs take a view of the later Writers.

*The Puritane.*  
Is there any store of them on your side?

*The Protestant.*  
Yes, I dare auerre, that we haue as deepe men for learning and iudgement, as any you haue on your side.

What say you to maister *Gyffard*, *c* who rangeth the *Brownists* amongst Heretickes, because they persisted in

*c Gyffard in his plaine declaration, that our Brownists be full Donatists: vide praefas.*

# A Discouerie

an inueterate schisme. Dooth he not tell them in expresse wordes, *That inueterate schisme is heresie.*

So doth also one *A.W.* in a Sermon preached at *Pauls Crosse*, before the honorable audience and assembly there I 592, vpon the first chapter of the prophetic of *Zachary* 1, 2, 3, and 4. verses. His woordes were these: *a These as yet we will vouchsafe the names of Schismatickes. But let them take heede betime, for if they continue obdurate, shew schisme will be changed into heresie.*

*a A.W.* in a  
Sermon pre-  
ached at *Pauls*  
*Crosse*, 1592.

## The Puritane.

But you doe tell me but of those of this Church of *Eng-land*, that doe happily applaude your opinions: but doe a-  
nie of the learned men beyond the Seas approue this your opinion?

## The Protestant.

Yes, *Theodore Beza*, in his annotations vpon the *Actes* of the *Apostles*, doth fully subscribe to the same truth. His words are these: *Hereticus est, qui à doctrina sana ita aberrat, ut contempto Dei & ecclesie iudicio in sententia permaneat, & ecclesia concordiam violet: He is an Hereticke, which so swarueth from wholesome doctrine, as contemning the iudgement both of God and the Church, persisteth in his opinion, and breaketh the peace of the Church.*

*b Beza* in *Act.*  
5. 17.

Finally, to descend to *Danens*, a reuerend writer of verie good regard, hee also holdeth, that continuance in schisme, maketh Heresie. *e Ex schismate (saith hee) pos-  
sibile sit heresis ut docet Augustinus.* And speaking of the *Luciferian* Heresie, hee saith thus: *a Fuit hac secta primum  
schisma, non ita valde quidem periculosum, ut hic Augu-  
stinus docet & Ambrosius in orat. Funebri, de obitu fratris,  
estq; in eandem aduocatus 24. quest. i. nemque Ruffinus  
libr. I. cap. 30. sed ex schismate facta est heresi, ut alia multa,  
dum ad sui facti, & secessionis defensionem animosius quam  
prudens verbo Dei abstinuit, illudque falsa interpretatio-*

*c Lambertus*  
*Danens* in an-  
not. in Lib.  
*August. de ha-  
resibus ad*  
*Quodamlibet de*  
*um, in prolego-*  
*men. cap. 3.*  
*d Dan. in Aug.*  
*de heresca. 81.*

*ne corrumpit.* Whome would not these sayings of so worthy men, bring from perseverance in schisme?

*The Puritane.*

Although these worthie writers, seeme to be on your side; yet I cannot perswade my selfe to yeelde vnto you, because I can prooue the contrarie by an inuincible argument.

*The Protestant.*

I pray you let me heare it.

*The Puritane.*

The Ministers that are deprivied, doe not differ from you in matters fundamental and substantial, but onely in matters ceremoniall and accidentall: therefore they are not to be reputed Heretickes.

*The Protestant.*

Call you this an inuincible argument? Alas, it is but a sillie shift, and an hereticall objection, sounde in the Schoole of *Cresconius* the *Donatist*, and there first forged vpon the Anuill of error; who maketh (by the report of *Saint Austen* himselfe in his booke against him, the selfe same objection.

*Quid sibi vult* (saith he to *Saint Austen*) *quod ais hereticorum sacrilegum errorum? nam heresis non nisi inter diuersa sequentes fieri solet: nec hereticus nisi contraria vel aliter interpretata religionis est cultor, ut sunt Manichæi, Arriani, Marcionites, Novatiani, catari, quorum inter se contra fidem Christianam diuersa sententia stat. Inter nos quidem idem Christus natus, mortuus et resurgens, una religio, eadem sacramenta, nihil in Christiana obseruatione diuersum, schisma factum non heresis. Siquidem heresis est diuersa sequentium secta: schisma vero eadem sectantium seperatio. Quare et in hoc studio criminandi, quem tu incurris non vides errorem, cum quod schisma est heresin vocas.* Heere you see, how that *Cresconius* taxeth *Saint Austen*, for calling him an Hereticke, and telleth him how that he held the same faith, imbraced the same Religion, had the same Sacraments,

*b August 2,  
contra Crescō,  
Grammatic,  
Cap. 3.*

P

and

and vsed the same Christian obseruances, which the true Church of Christ did: and that therefore he could not be an Hereticke. Saint *Austine* replyeth, saying: *Inueterato schisme u Heretice.* And againe, *ye are Hereticke because you haue persisted in an inueterate schisme.*

*August. contra Cresconius, cap. 8*

*H. B. H. I. with many others.*

Secondly, I answer you, as the same *⁹* Father answered *Cresconius*, that they doe differ from vs in some thinges that are fundamentall and substantiall. To omit sundry thinges of that nature, let mee presse onely one particular. Haue<sup>b</sup> they not blazed and diuulged abroad sundry false expositions vpon the Article of Christs descent into hell: and doe they not stiffely and obstinately defend the same? let it therefore bee iudged without partiality, whether they agree with vs in all matters of substance, or no.

*The Puritane.*

Admit they doe impugn the true sense and meaning of one article of the Creed, dooth this bring them within the Compasse of Heresie?

*The Protestant.*

Yes, it is not denied by any sorte of Diuines, auncient or recent, but that he is an Hereticke, which doth stiffely & obstinately defend any error, that doth eyther directlye impugn some article of the faith, or the true sense and meaning of some Article of the faith.

*Danæus in Annot. in lib. Aug. de heres. in prolog. C. 3*

Hear the iudgement of *Danæus*: *⁹* *Hereticus est qui falsam de aliquo fidei capite sententiam sequitur, quam obstatate defendit, sine ipsa fidei et articuli verba oppugnet, si quisque veram mentem, dianoniam et analogiam.* And of the same iudgement are all other writers of note.

*The Puritane.*

Though all other writers bee of the same iudgement, yet it is to no purpose to tell me of them: for they wil not moue mee: for say what you will against the Brethren, I will neuer beleene that you can bring them within the compasse of Heresie.

*The Pro*

*The Protestant.*

Yes, and within the compasse of idolatrie too?

*The Puritan.*

I would gladly heare that.

*The Protestant.*

That obstinate Puritanes are Idolaters: I trust to make it plaine and euident by this argument.

Those that worshippe their owne opinions, conceites and fancies, and yeelde not to the truth, though neuer so plainly demonstrated, are idolaters:

But obstinate Puritanes doe worshippe their owne opinions, conceites and fancies, and yeelde not to the truth, though it hath bene plainly demonstrated vnto them: therefore they are idolaters.

*The Puritan.*

I deny first your proposition.

*The Protestant.*

That it is Idolatrie to worshippe a mans owne opinions, and not to yeelde to truth: I prooue it by this speech of the Apostle: *conuersiones est idolatrie.* From which *Colos. 3. 5* saying of his, I dispute thus: If the Apostle held those to bee idolaters, that did set their hearts vpon their riches, and were so wedded vnto them, as that no perswasion could bring them from the loue of the: the consequence is not to be rebuked that we inferre vpon it; that we may as well tearme them idolaters, that doe set their hearts vpon their opinions, and are so wedded vnto them, as that neyther the authoritie of sacred scriptures, nor the iudgement of auncient Fathers, nor the consent of late writers, nor the good lawes of Christian Princes, can drine them from them.

My proposition is also confirmed by the iudgement of the auncient Fathers. *Sculptile et conflatile reor* (saith *Hieron. in 1. I. comment in Habac. cap. 3.* *Saint Hieron*) *dogmata esse peruersa, quia ab his quibus facti sunt adorantur.* And in another place: *Qui sal-* *Hieron. in 1. I. comment in Habac. cap. 3.*

sum dogma componunt, auream statum faciunt, et quantum in se est persuasione compellunt, ut eadem adorant idolum falsitatis. \* Againe, vsq, bodie in templo Dei que interpretatur ecclesia, siue in corde animar, inclinantur panitur idolum, quando nouū dogma confisiuntur. And in the place before quoted: \* Si quando uideris aliquem nolle credere ueritati, et assensu suum dogmatis falsitatis in tanto studio perscrutare: congrue poteris discere: sperat in figmento suo, et facit simulachra muta uel surda.

Saint Austen also is of the same iudgement with Saint Hieron, as appeareth in his booke, *de uera Religione*, where he accounteth it a viler and a baser kinde of idolatry, to worshippe a mans owne fancies, then to worshippe the Sunne, the Moone, & the Stars. His wordes are these:

\* Est alius deterior et inferior cultus simulachrorum, quo phantasmata sua colunt, et quicquid animo errante cum superbia uel timore cogitando imaginati fuerint, religionis nomine obseruant.

With these auncient Fathers agree some of our best late writers. \* A corrupt and vicious Religion (saith a reuerend and learned Bishoppe) is an inward and Ghostly worshippe of Idols. yea \* with scolastica (saith another learned Diuine) to worshippe a mans owne conceits and fantasies, and not to yeelde to truth, altho it neuer so manifestly sheweth.

To him consenteth Maister Perkins, who preventing a secret obiection, saith thus: \* It may be further said that false opinions conceived of Christ, doe not straightway turne him into an idoll. I answer with Hierome: Even so this day an idoll is set up in the house of God, or in the hearts and soules of the beleaguers, when a new Doctrine is deuised. Againe, a false opinion is an idoll of falsehood.

But altho to interrupt your speech; may not your assumption also be denied? hath the truth beene plainly shewed vnto these Ministers that are not conformable

\* Hieron in Hierem c. 12.

\* Hieron in Habacu, cap. 2.

\* Aug. de uera relig. cap. 33.

\* B. Bilson. in his Booke intitled, the true difference of Christian subiection, part. 1. page. 10.

\* D. Sutchcliffe in his challenge cap. 5.

\* Perkins in his Booke intitled, a warning against the idolatry of the last times page. 15.



to the Discipline of the Church? haue they beene vanquished in open disputation?

*The Protestant.*

You haue heard I am sure of the late conference, wherat our Princely *Chales the first* imitated the Emperour Constantine, who (as *Eusebius* recordeth) shewed an excellent and speciall care towards the Church of Christ as Constantine Iesus: calling Councils of Bishops, when any dissention sprang, as a common Bishop and ane of our appointed by God: not disdainyng to be present and conferre with them, that so he might the rather keepe them in Christian peace: and, who (as the same writer *Eusebius* testifieth) marked aduisedly what euery man sayd, helped eyther side disputing, tempered such as kindled too fast, reasoned myldly with each part, and undertooke ioyntly with them, to search out the truth, confirming their decrees with his seale, that other Iudges & Rulers should infringe them.

*The Puritane.*

I haue heard of the conference, but I pray you what was the issue thereof?

*The Protestant.*

Surely, the Agents for the Millinary Plaintiffes, were there vanquished in disputation, and driuen to confesse that their opinions were meete nouelties, and new deuised fancies.

All which notwithstanding, many of their Profelytes and followers, doe still continue obstinate. So that we may well say of them, as Saint *Austen* said of the like peeuish fellows in his time: *malane peruersis vocibus versati reluctari, quam confessis erroribus paci restitui.*

God giue them grace to recant their errors, and not so shew themselves still like Pilate, who would not alter any thing he had written, but said: *his which I haue written, I haue written.*

*Euseb. de Vi-  
ta Constantini,  
lib. 1. cap. 17.  
L. 3. cap. 13.*

*See the sum  
of the confe-  
rence.*

*August de  
baptis. contra  
donat. lib. 3.  
cap. 12.*

*John 19: 22.*

P 3.

The 3. Dia-



The 3. Dialogue.

*VVherein is shewed, that it doth not stand with equitie, that some Ministers should bee bound to shew their conformitie, and obedience to our Canons and constitutions Ecclesiasticall, & others be dispensed with.*

*The Protestant.*

**W**E ll ouer-takes Sir, whither trauell you?

*The Puritan.*

I trauell towards the Parliament.

*The Protestant.*

What, are you one of the *Burgesses*?

*The Puritan.*

No, I am a Minister.

*The Protestant.*

Are you a Minister? why weare you not then a Priest cloake with sleeues, as you are inioyned in the late *Bookes of Canons and constitutions Ecclesiasticall*? I tooke you for one of the *Burgesses*, because you differ not from them in habit.

*The Puritan.*

What reason is there, that the fashion and forme of Ministers attire, should bee different from other mens?

*The Protestant.*

Truely, great reason. *Ahab* asked his messengers whome

whome hee had sent to the God of Ekron for oracle, of what forme and habit the man was, that met them: and they answered, <sup>2. King. 1. 9</sup> he was an haire man, and girded with a girdle of leather about his loynes. Which was a marke of knowledge enough to Abaziah; though they knew not his name: It is Elijah the Thesbite, said hee.

Now as the Prophet *Elijah* did weare a different habite, whereby hee was known from other men: so should Ministers doe, that when we meeete them, we may know them to bee Ministers, and so giue them that reuerence which is due to the Messengers of God. But to let this passe; I pray you what busines haue you at the Parliament?

*The Puritan.*

I am the mouth of my Brethren to the Honorable Senate of Parliament, that some of our Ecclesiasticall lawes may be repealed and changed.

*The Protestant.*

Were I worthy to bee the mouth of my Brethren to that Honorable Senare; I would make humble sute, that you might be seuerely punished, for seeking to repeale & change those lawes, which were enacted by graue and learned men.

You would not be so busiewith your Billes at the Parliament, if that law were of force amongst vs, which (as <sup>Demost. 2.</sup> Demostenes testifieth) was of force amongst the Locrians, viz: That he that should offer to repeale and change the ancient lawes, and put up new, should come with a Halter about his Neck to the Parliament, that if there were better reason against his Lawes, he should be hanged up for his bold attempt.

*The Puritan.*

I would be neuer a whit the lesse busie.

*The Pro-*

*a Seneca in  
Tropals,*

*The Protestant.* Well, follow your owne fancie, yet let me tel you with *Seneca*, that it is not good to be busie in a well ordered state. But I pray you make auricular confession vnto me, tell me in myne eare: haue you no other businesse at the Parliament?

*The Puritane.*

Yes, if we cannot procure an alteration of the Lawes, we will make sute for a dispensation.

*The Protestant.*

I cannot see how it may stand with equitie, that some should be bound to shewe their conformitie and obedience to Lawes, and others be dispensed with.

*b Seneca in E-  
pist.*

It is *Seneca* his saying: *Æqualitas prima pars æquitatis est. Equalitie is the first and chiefe part of Equitie.*

Againe, such a dispensation, would breed diuision: For a diuision in Lawes, maketh a diuision in Kingdomes; and causeth partaking among the people, and chusing of sides: and therewithall strife, enuy, emulation, contentions, and a thousand other such mischiefs.

And as diuision in Lawes, causeth diuision in Kingdomes; so diuision in Kingdomes, causeth the overthrow and subuersion of Kingdomes. For it is a sure principle and maxime which our Sauour giueth in the Gospell: *A kingdome diuided against it selfe cannot stand.*

Now if the Kingdome of Sathan diuided against it selfe cannot stand; how can a Kingdome of flesh and blood, and of mortall men?

But though no such danger were likely to ensue vpon such a tolleration and conuencie; yet it standeth not with any conueniencie, that one people within the same land, and vnder the same gouernment, should bee vnder diuers lawes. It is *Curins* his saying, and it is an Oracle for truth, that they ought to be vnder one Law, that are vnder

vnder the gouernement of one King. \* *Eiusdem iuris* <sup>a Curtius lib. 10.</sup>  
(saith hee) *esse debent qui sub eodem rege vulturi sunt.*

It is also the iudgement of auncient fathers, that all those that liue in the same Church together, should bee vnder Law indifferently, and should bee enforced by the Lawe, to accommodate themselues, to the customes of the place wherein they liue. In his rebus, saith Saint <sup>b August Epist. 85.</sup>  
*Augusten de quibus nihil certi statuit scriptura diuina, mos populi Dei, v. l. instituta maiorū pro lege tenenda sunt.* And in another place, <sup>c Aug. Epist. 218.</sup>  
*Quod neq, contra fidem, neq, contra bonos mores iniungitur, indifferenter est habendum, et pro eorum inter quos vinitur societate seruandum est.* And Saint *Ierome* holdeth it very meete, that Ecclesiasticall traditions, (namely such as doe not hinder faith) should bee obserued, as they are deliuered of our Elders; & that the custome of one should not be ouerthrowne with the contrarie customes of others. His words are these: <sup>d Tract. d Hieron. ad Lucianum.</sup>  
*ditiones ecclesiasticas, (praeterim quae fidei non officiunt) ita obseruandas, ut a maioribus traditae sunt, nec aliorum consuetudinem, aliorum contrario modo subueris.*

With these auncient Fathers of the Church, our latter writers goe hand in hand.

*Gualther* writing vpō the first to the Corinthians, saith thus: \* *Let eury Church followe the manner of Disci- plynē, which dooth moste agree with the people, place and time.* And in the Preface to the same Epistle, he saith, that in rites and ceremonies, there can bee no better rule, for a graue and wise Christian; then that he doe after that manner, the which he seeth vsed of the Church, vnto the which he shall peraduenture come. <sup>e Gualther in I. Cor. 5.</sup>

And *Hemmingius* holdeth it an haynous sinne to break the ordinances of the Church. \* *Qui violat* (saith hee) *ec- clesiasticam politiam, peccat multis modis.* <sup>f Hemmingius in synag. cap. de adiaphoris.</sup>

*Zanchius* also propoundeth vs this rule to obserue; that in externall thinges, wee would applye our selues to the customes of the Countries, where wee conuerse. I will ac-

Q

quaint

<sup>a</sup>Zanchius de quaint you with his wordes: *⁊ Tenenda est regula Aposto-*  
*operibus Dei. li de his externis rebus, quæ etiã apud Gentiles uisitate sunt:*  
*part. 3. 4. 4. 2* *ut quæ non pugnant cum verbo Dei, & nullam reddunt vel*  
*superstitionem, vel faduatem: eas pro more & consuetudi-*  
*ne regionis ubi degimus, una cum alijs obseruemus.*

<sup>b</sup>Whitk.  
 controuers, 3.  
 de concili: quasi  
 1.

Further, if you please to heare Doctor Whitakers, hee  
 is no colde aduocate, & Proctor in this point. He doub-  
 teth not to say, that the Church hath authoritie, to make  
 Lawes in causes ecclesiasticall; and to inioyne men to  
 obserue them: and to punish the refusers. I will giue  
 you his expresse words: *⁊ Habuit Ecclesia semper autho-*  
*ritatem leges Ecclesiasticas condendi, & sanciendo easq;*  
*alijs imperandi, eos puniendi qui non obseruarent.*

<sup>c</sup>perkins in his  
 treatise of con-  
 science.

As for Maister Perkins, he is so far frõ exempting any  
 frõ shewing their cõformity & obediẽce to y good Lawes  
 of the Church; as that hee holdeth them guilty of sinne  
 before God, that doe wittingly and willingly, with a  
 disloyall minde, eyther breake or omit them. His wordes  
 are these: *⁊ Wholesome Lawes of men, made of thinges in-*  
*different, so far forth bind conscience by vertue of the gene-*  
*rell commaundement of God, which ordaineth the Magi-*  
*strates authoritie: that whosoer shall wittingly and wil-*  
*lingly, with a disloyall minde, eyther breake or omit such*  
*Lawes, is guiltie of sinne before GOD: And in an other*  
*place of the same treatise: The Lawes which the Church*  
*in proper speeche is said to make, are decrees concerning out-*  
*ward order and comelinesse in the administration of the*  
*word and Sacraments, in the meetings of the Congregati-*  
*on, &c. And such Lawes made according to the generall*  
*rules of Gods word (which requires that all thinges be done*  
*to edification, in comelinesse, for the auoyding of offence) are*  
*necessarie to be obserued: and the word of God bindes all*  
*men to them, so farre forth as the keeping of them, main-*  
*taines decent order, and preuent open offence.*

<sup>d</sup>It dispenses  
 with none.

But what neede I drawe mine arguments from the  
 Cisternes of humane authoritie? It is the Apostles dire-  
 ction,



tion, that we should <sup>a</sup> all proceede by one rule, and minde <sup>a</sup> Phil. 1. 16  
one thing: that wee should <sup>b</sup> all bee knyt together in one <sup>b</sup> 1. Cor. 1. 10.  
minde and in one iudgement: and that we should <sup>c</sup> all con- <sup>c</sup> Phil. 1. 27.  
tinue in one spirit, and in one minde.

God Almighty whose work alone it is, that those who dwell together in one house, shall bee of one minde, so magnifie his work amongst vs, & we who dwell together in one Kingdome, may now at length be of one minde, and liue in peace. And thus I leaue you, wishing first of all your conformitie: if that cannot be had, my next wish is, that you were dealt withall, as *Phillip of Macedon* dealt with two of his subjects, in whom there was little hope

of grace: <sup>d</sup> hee made one of them to runne  
out of the countrie, and the other  
to driue him. So his peo-  
ple were rid of  
both.

*d Alterum o  
Macedonia fu-  
gere, alterum  
persequi iussit.*

F I N I S.



that the people of America are not to be  
deceived by the false promises of the  
British government, and that they are to be  
informed of the true state of the  
country.

God Almighty has not made work  
alone, but he has made man  
to do it. He has made man  
to be a creature of reason, and  
not a creature of sense. He has  
made man to be a creature of  
will, and not a creature of  
fate. He has made man to be  
a creature of choice, and not  
a creature of necessity.

Let us then, my friends, let us  
be men of reason, and not  
men of sense. Let us be men  
of will, and not men of fate.  
Let us be men of choice, and  
not men of necessity.

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